

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

May, 1947

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THIS MONTH

THE LARGER OUTLOOK	3
Calendar Reform in Congress	
CHALLENGE OF A WORLD TASK	5
Reaching Neglected Villages and Towns—Onward in Antillian Union	
PULPIT AND STUDY	7
"That Great City"—Scientific Evidences of the Flood (lecture outline)	
BIBLE INSTRUCTOR COUNCIL	9
What Is Unitarianism?—The Unitarian Church—Is There a Second Chance? (study outline)	
EDITORIAL KEYNOTES	13
Pastoral Psychology—What Is It?	
THE BOOK SHELF	15
65 Ways to Give an Evangelistic Invitation—Doctors East, Doctors West— God and You—Prince of the Pulpit—Church Posters and Publicity—For- gotten Women	
A MORE EFFECTUAL MINISTRY	17
Co-operating With the Pastor—British Evangelism During War—Preparing Candidates for Baptism—Voice of Prophecy in Africa—Do's and Don't's on Ushering—Linoleum Cuts for Evangelistic Advertising	
HEALTH EVANGELISM	26
"Let This Mind Be in You . . ."—Food and Spiritual Development—A Design for Death—Capitalize on Our Sanitariums	
MUSIC OF THE MESSAGE	31
Salesmanship in a Song Service	
RADIO EVANGELISM IN ACTION	32
Off Again, On Again, Gone Again, Radio Men—Radio's Definite Place	
THE QUERY COLUMN	35
"Monsters of Humanity"	
THE LARGER OUTLOOK	36
Not Limited by Precedents	

Notes and Notices

Information and Sundry Items

❑ I LISTENED to a real man today (February 14), a man of courage and daring, of conviction and conscience, of refusal to compromise in the face of unholy might, and of forthright witness **STANDING FOR RIGHT** in spite of the prospect of inevitable imprisonment and possible death. I listened to a minister whose concept of ministerial responsibility was transformed in the crucible of crisis and affliction, and who found a clear message from God and delivered it with boldness, fearlessness, and faithfulness. I listened to a minister whose life was changed under test, from that of a formal, liturgical clergyman to a bold proclaimer of the sinfulness of sin, and the limitless, forgiving grace of Christ—a man to whom duty and responsibility became paramount. I listened to Pastor Martin Niemoeller, victim of the notorious German internment camps, who faced the personal wrath of Adolph Hitler and uncompromisingly declared for right against overwhelming might. Confronted with enthroned wrong and surrounding compromise, Niemoeller read the Ten Commandments to his congregation, and, pausing before and after the commandment, “Thou shalt not kill,” gave to it its full dramatic effect and power. There he stood immovable on the invincibility of the commandments of God over against the contravening commands of men. He frankly acknowledged the sin of his people. Jeremiah 14:19, 20 was his text. Then he preached the sinfulness of sin—the sin of not resisting compromise and wrong. He declared the righteousness of God, coupled with the reconciliation and forgiving grace of Christ. He had gotten his message, along with an overmastering sense of his duty. Of that he was certain. It was not excuses, not justification, not false hopes, not refuge in ritualism, but humble confession and a conviction of the indispensability of personal salvation, which brings union and communion with other transformed lives. It was a stimulating yet sobering recital, given in humility and simplicity. It brought joy because of such courage and clear vision, along with regret over the compromises and capitulations of others. It brought personal heartsearching as to what our own attitude would have been in the face of such tyranny and trampled right. Would we have justified our mistakes, or have frankly and sorrowfully confessed and repudiated them? Would we have gotten and given a clear message from God, or have contented ourselves with accommodations and compromises? Thank God for the courage and the faith, the loyalty and example, of Martin Niemoeller, and the spiritual

challenge of his stand for right and principle though the heavens fall.

❑ A PUBLICATION of particular interest to our workers is issued at Walla Walla College. Entitled *The Northwest Naturalist*, it presents material of absorbing interest to every nature lover, amateur or professional. Its field guide to the major groups of birds, orders, and families accompanied by the 63 drawings of heads and characteristic identification points of birds, found in the October, 1946, issue is particularly valuable. The journal is well worth its modest price of \$1 for a year's subscription. Not only does its appeal to students of biology in our colleges, but to the leaders of Missionary Volunteer Societies all over the country, who are interested in enlisting the enthusiasm of young people for the great out-of-doors. Unavoidably, it does have a certain local flavor, but this is spread over such a wide range of territory that perusal of the journal will be fascinating to everyone. Expertly illustrated, and containing reviews of the latest books with a scientific slant, it is bound to appeal to those trying to direct the energies of youth into profitable channels. Subscriptions should be addressed to *The Northwest Naturalist*, Walla Walla College, College Place, Washington.

❑ MERE technical training or degrees do not automatically make one a recognized leader in his field. Most professional men never surpass their fellows in a given profession. There are multiplied thousands of teachers, physicians, dentists, librarians, and technicians of all sorts who never rise above the general level of their respective groups. It is conspicuous attainment and contribution that cause some to stand out above their fellows.

❑ YOUNG men with the least experience, the most meager equipment, the fewest books, the least help, and the smallest budget are often thrust into the least auspicious places. If they can make good under such less favorable conditions, they have achieved more proportionately than some of their older brethren with their larger experience, ample equipment, sizable companies, generous budgets, and fine auditoriums in the larger cities.

❑ WE are happy to direct the attention of our workers to the expanded and improved service of the Department of Purchase and Supply of the General Conference of Seventh-day Adventists as announced on page 39. This has now been recognized to serve the needs of the individual workers of the world field, as well as our institutions and organizations. A progressive portrayal of the scope of the service will appear in this journal from month to month. Watch for it, as it will be to your definite advantage. Increased personnel in the department will now make more prompt service possible.



The Ministry



FOR GREATER POWER  AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

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Calendar Reform in Congress

By CARLYLE B. HAYNES, *Secretary,
Council on Industrial Relations*

TWO bills have been introduced into Congress pressing for the adoption of blank-day calendars to go into effect January 1, 1950. This time their sponsors and supporters are determined to succeed. They have organized themselves most thoroughly and are bringing all their influence to bear to enact their new calendar into law, get the President to recommend it to the United Nations, and then have it approved by the United Nations for use by the whole world.

They were defeated in 1930. They were defeated once more in 1945. They do not propose to be defeated again. Taking to heart the lessons of their former failures, they confidently expect to have the world reckoning time and counting days under a new calendar in 1950. There is grave reason to fear they might succeed.

At any rate the time has come for the forces of the church to be summoned to immediate and effective action. We must rely on our ministry to alert our people and lead them in a supreme drive to prevent disaster. For it would be disaster of major proportions for a blank-day calendar to go into effect in this world.

Some may be inclined to minimize the danger, but it is not imaginary. It is real. Its reality cannot be exaggerated. And it is right upon us.

The calendar changes proposed contain impressive advantages which instantly win the enthusiastic support of people generally, especially when their effect on religion and religious observance is not mentioned. They particularly appeal to men of business, industry, banking, and transportation.

H.R. 1242 proposes that the Edwards Perpetual Calendar be put into use January 1, 1950. This is a 364-day calendar, having equal quarters of 91 days each, and the months arranged in a quarterly pattern of 30-30-31 days. Each quarter begins on Monday and has 78 working days and 13 Sundays. Each month has

26 working days, plus Sundays. Thus comparisons between months, between quarters, between years, are made easy. Holidays, birthdays, and anniversaries all fall on the same day of the week each year.

H.R. 1345 proposes that the World Calendar be put into use January 1, 1950. This, too, is a 364-day calendar with equal quarters of 91 days each. The months are arranged in a quarterly pattern of 31-30-30 days each. Each quarter begins on Sunday and has 78 working days and 13 Sundays. The months also have 26 working days, plus Sundays. And here, too, holidays, birthdays, and anniversaries are stabilized on the same day and date each year.

It is H.R. 1345 which has more chance of approval. It has greater and more impressive support. Consider what will occur if the World Calendar goes into effect in 1950.

No change would be noticeable at once—none at all in the Sabbath until a year later. January, 1950, would be identical with the Gregorian Calendar. The first difference would be observable in February. This month would have 30 days instead of 28, but there would be no alteration of the days of the week. March would have 30 days rather than 31. April would have 31 rather than 30. May would have 30 instead of 31. August would have 30, not 31. December would have 30 rather than 31. During the entire year under the new calendar no change in the days of the week would occur. That change will take place at the beginning of 1951.

The last day of 1950 under the old Gregorian Calendar would be Sunday, December 31, but not under the new World Calendar. The year 1950 would close with Saturday, December 30. The following day, Sunday, December 31, would be lifted out of the calendar altogether, not reckoned or counted in the week, in the month, or in the year. It would occur, of course, but be dateless, and, so far as weekdays are concerned, nameless.

It will not be Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, or Saturday. It will not be the first, second, third, fourth, fifth, sixth, or seventh day of the week. It will not be the first to the thirty-first day of the month. It will be a day apart, a spare day, an outsider, an interloper, a no-day, a blank day, a bothersome hanger-on, which the calendar reformers wish would not happen.

But they cannot keep the sun from rising on that day and going on its appointed rounds. Consequently they must do something with that day. To admit it to a place in the calendar would destroy all the regularities, the conveniences, the precision of their new reckoning of time. They must have 364 days in their year, not $365\frac{1}{4}$. The number 364 can be divided into exact 91-day quarters; $365\frac{1}{4}$ cannot. The annoying 365th day must be banished, eliminated, put to one side. It cannot be counted among the days.

And so Sunday, December 31, 1950, is set aside. It will be designated United Nations Day, or World Peace Day, or simply December W, but with no place in the week, no place in the month.

Then Monday, January 1, 1951, the second day of the week, will be re-christened and moved up to Sunday's place. It will be given the name of Sunday. It will be made the first day of the week. Every year, as well as every quarter, of the new calendar must begin with Sunday. This is the way it is done.

The second day of the week is made the first day of the week. Monday becomes Sunday. Of course Tuesday, the third day of the week, must then be made Monday, the second day; Wednesday, the fourth day, moves up to become Tuesday, the third day; Thursday, the fifth day, becomes Wednesday, the fourth day; Friday, the sixth day, is made Thursday, the fifth day; and Saturday, the true original seventh day, which God blessed and made holy and set apart for worship—Saturday, January 6, 1951—will become Friday, January 6, and be called the sixth day of the week throughout that year, and known as Friday.

In this connection you will not fail to note, and be wise and aggressive in using, the fact that the true first day of the week, Sunday, January 7, 1951, will become the seventh day of the week and be called Saturday throughout 1951.

At the end of 1951 the same procedure occurs again. Another day is dropped. Again, the following day is moved up to take the dropped day's place. Thus in 1952 the true seventh day will be called Thursday, the fifth day of the week. In 1952 this process will occur again at end of June, 1952 being a leap year; and during the last six months the true seventh day will be called Wednesday, the fourth day.

In 1953 the true seventh day will be known as Tuesday, the third day; in 1954 as Monday,

the second day; in 1955 as Sunday, the first day (an interesting year, that, when Seventh-day Adventists would be keeping Sunday). Only in 1956 would the true seventh day resume its original place as Saturday, the seventh day. But only for six months, for 1956 is a leap year. So at the end of June the confusing round begins all over, and continues through all coming time so long as the World Calendar remains.

Consider what it would mean to observers of the true Sabbath to ask for Fridays off from work in 1951; Thursdays and Wednesdays off in 1952; Tuesdays off in 1953; Mondays off in 1954; and so on through the years, if any years remain.

Consider what it would mean for church schools and publishing houses and business offices of sanitariums and conference offices and Book and Bible Houses, and Adventist places of business to close their doors one year on Friday, another on Thursday, then on Wednesday, next on Tuesday, then on Monday.

Consider what it would mean to go to Sabbath school and church on Friday, then Thursday, next on Wednesday, and so on the rest of the days.

Sabbathkeeping is not easy now. It would be infinitely harder then.

Our people are being asked to deluge Congress with letters of protest to H.R. 1242 and H.R. 1345. We ask you, their pastor, their district leader, their spiritual counselor, their conference president, to encourage them in this. We ask you, too, to lead them in it by writing a letter yourself.

Letters from clergymen will exert extra influence. For our protest is on religious grounds. The proposed calendar puts consistent observers of the Sabbath, of Sunday, of any fixed day, under heavy disabilities, and interferes with their religious observances. Let us say so, for every pressure is being brought on the Committee on Foreign Affairs to hurry this legislation.

We ask every worker in the United States to write a letter to Hon. Charles A. Eaton, House Office Building, Washington, D.C., the chairman of the House Foreign Affairs Committee, in which these bills are now under consideration, letting him know you are a clergyman, or a Christian worker, and want to be recorded as opposing H.R. 1242 and H.R. 1345, believing them to be antireligious, anti-Protestant, anti-Catholic, anti-Jewish.

Please write this letter now. And have your members write their letters now.

✱ ✱ ✱

"The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this."—*Christ's Object Lessons*, p. 335.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

¶ Reaching unworked places on a large scale.

Reaching Neglected Villages and Towns

By J. G. CAMMACK, *Conference Evangelist,
Rhodesia-Bechuanaland, Africa*

HOW shall we reach the small towns and villages with populations from five to fifty thousand—places where a regular effort is not likely to be held? Shall they remain everlastingly neglected? Can there be no plan devised whereby these people can share with us the blessings of the third angel's message? Surely these people must be reached before Christ can come! If we understand our mission in this world correctly, as God's people, we are entrusted with the everlasting gospel to be given in one generation, and to place within the reach of all mankind the opportunity to know God's warning message for today. (Matt. 24:14; Rev. 14:6-12.) "We call anew for pioneering evangelism in the great unentered areas of earth. We call for rural evangelism, town and city evangelism."—*The Ministry*, July Extra, 1946, p. 7.

The Bible and the Spirit of prophecy declare:

"And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God."—Luke 8:1.

"Jesus did not neglect the villages. The record declares that 'He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.'"—*Evangelism*, p. 52.

"There are many places to be worked. Every town or village on the railway is to have the message the Lord has given us. We cannot stop to rejoice over a few victories. We must press the battle to the very gate."—*Ibid.*, p. 426.

"One of dignity and authority—One who is present in all our council meetings—was listening with deepest interest to every word. He spoke with deliberation and perfect assurance. 'The whole world,' He said, 'is God's great vineyard. The cities and villages constitute a part of that vineyard. These must be worked.'"—*Evangelism*, p. 41.

We wish to present the plan that has been worked out in the Rhodesia-Bechuanaland Conference. Among the European people here there is not a single dark county, city, town, or village. And so far as we know, every home has been reached. Before this program was launched there were only three cities and two towns where any work had been done. We were able to cover the entire scattered territory in about six months. Our offerings covered all rentals and advertising expenses and left us with about fifty dollars' profit. The method of finance I

used may not be advisable for a regular worker, but since our evangelistic funds were low, I went out canvassing at the same time we carried on the Voice of Prophecy program. In this way the work was self-supporting as far as holding meetings was concerned, and I was able to raise about \$1,600 for evangelistic work in the future.

On the whole I believe the plan we used reaches the maximum number of people in the minimum length of time. The five main features of the plan are as follows:

1. A town or village is visited. Announcements are distributed. (We have all our announcements made out in advance, leaving a blank space in which to fill in the date, time, and place. It takes weeks to get printing done here. Window cards were made up after the same order.)

2. The Bible lecture given is preferably on Daniel 2, with a few thoughts on Armageddon at the conclusion, at which time we explain that this is one of the subjects that come with the Voice of Prophecy Bible Correspondence Course. At the end of the meeting we pass out enrollment cards to the audience, giving opportunity to join the correspondence school. About eighty or ninety per cent of those present eagerly sign for the lessons. In order to encourage the people to sign for the course I raise such questions as, "What is the mark of the Beast?" "Will the Jews go back to Jerusalem?" "Are we nearing Armageddon?" and other stirring questions. I tell them that these and many other questions will be answered in their Voice of Prophecy lessons. Those people who sign the enrollment cards get all twenty-four lessons, and in this way they get the essentials of the full message. Among those who attend the meeting will be found a first-class interest.

3. We visit every home, and place with each family a Voice of Prophecy pamphlet and enrollment card. These make it possible for the people to secure the lessons whether they come to the meeting or not. These visits mean much toward getting people out to the meeting. In this way a personal touch is given to our work. By this method of approach we have been able to get out record-breaking audiences in the

towns we visited. We did not use our names or pictures on the announcements, but just stated, "The Voice of Prophecy Presents," followed by the subject "Will Atomic Energy or the U.N.O. Bring Us World Peace?"

4. In addition to these personal visits, everyone outside of town in the local postal district is mailed the Voice of Prophecy pamphlet and enrollment card, along with an announcement of the meeting.

5. To secure the names of those in the towns as well as in the post office district, we use the voter's roll. We have arranged with the Voice of Prophecy, Cape Town, that these people receive the first three lessons in sequence. The third lesson is accompanied by a reply card which must be filled in and returned if the lessons are to be continued.

This plan is not original with us, as I have found many others thinking along the same lines. But as far as we know, this is the first time it has been carried out on a large scale.

WE MIGHT cite a few experiences. Through our public meeting in one place we met a young man who not only had finished the Voice of Prophecy lessons but had also taken a course in Daniel and Revelation. He is having a deep experience in the Lord and is now attending Helderberg College. He plans to train for the Master's service and give his life as a missionary. He already is doing what he can for the natives. The young man told us how he found a Voice of Prophecy enrollment card in his home. Not knowing where it came from, he signed, and sent it in for the lessons. Thus he became interested in the truth, which he is now accepting. We left him a supply of enrollment cards, and he wrote us that he has them all filled out, ready to send to Cape Town to the Voice of Prophecy.

It was also our privilege to meet a young Jewish lad from Northern Rhodesia, who became interested in the message in the same way—by signing a little enrollment card. I had the joy of baptizing him in the Bulawayo church on a recent Sabbath, and it was amazing to find how well grounded he was. He could answer all questions asked him by three ordained ministers and two local elders. He even knew some of the finer points of the message, and was already a vegetarian. He had no other instruction but from the Voice of Prophecy. He is now canvassing, and will later go to Helderberg College to prepare for service.

We believe the Lord permitted us to reach these two young men for our own encouragement, that we might get a broader vision of the possibilities of this type of work. To realize that these two young men were led to the truth by simply signing an enrollment card! Multiply the possibilities of the thousands of cards we have distributed like the leaves of autumn.

We are fully persuaded that the Lord will use this plan as one of the methods to bring the gospel of Revelation 14:6-12 to all the world. All the Europeans in Africa could be reached in this general sense in a comparatively short time in this way. We may not have time or means to hold efforts in every town and village, for the end is near. But we can hold a meeting or two and give everyone an opportunity to learn God's warning message for today through the Bible correspondence school. Thus the gospel commission of Matthew 24:14 will have been fulfilled in Africa. Our work is to bring the gospel of the kingdom to all the world. We know, of course, that only a comparative few will accept it. But our responsibility is to give all peoples an opportunity to accept or reject it. I do believe that this method will be one of the means that will help fulfill Romans 9:28: "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

We are looking forward with anticipation to entering the long-neglected fields of Northern Rhodesia. There is a tremendous thrill in trail blazing for God. We have dedicated our lives to evangelism in places where we have no church or where no effort has been held. At present we have started an evangelistic effort in Southern Rhodesia's third largest place, where we have European members.

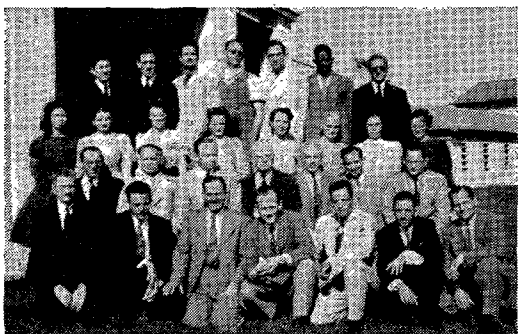
To those who feel their evangelistic hopes are doomed when they come to the mission field, I would say that they are entirely wrong. However, one must have a vision to recognize that true evangelism means more than large audiences. The Lord's vineyard must be considered as a whole, and no part of it should go unworked.

Onward in Antillian Union

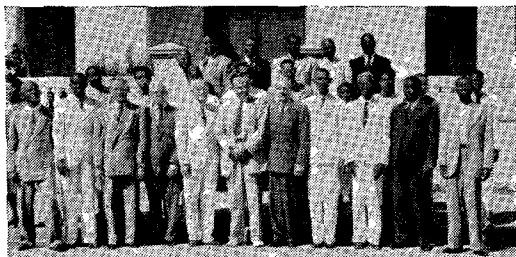
By L. H. LINDBECK, *Secretary, Ministerial Association, Inter-American Division*

AS OUR great Pan American Clipper left the airport at Santurce, Puerto Rico, and headed northeast, winging its way high above the Greater Antilles, there came over me a strong feeling of satisfaction and confidence that the soul-winning efforts of our pastors and evangelists in the island fields of the Antillian Union will be more successful than ever during 1947. In company with H. E. Baasch and H. B. Lundquist it was my privilege to assist in the evangelistic institutes held during January and February, 1947, in Santa Clara, Cuba; Port-au-Prince, Haiti; and San Juan, Puerto Rico.

Approximately a hundred workers in all attended these three institutes. Studies in public evangelism were the main feature of the daily program, together with studies in pastoral problems and fundamental doctrines, followed



Workers Attending Santa Clara, Cuba,
Ministerial Institute



Workers Attending the Institute at Port-au-Prince, Haiti.
Pastor Apollon, at Extreme Right, Set 140 as His Personal
Goal for Souls in 1947

Pulpit and Study

Biblical Exposition and Homiletic Helps

"That Great City"

By WILLIAM A. SPICER, *Former
President of the General Conference*

IN THE symbolic prophecies of Revelation we easily recognize the city of Rome as "that great city which reigneth over the kings of the earth." So it was in the days of the pagan empire when John was writing on Patmos. And so, too, it was when the Papacy later set up an ecclesiastical empire in the same field.

But in one place in the Revelation "the city" clearly means the whole Western empire. Describing the falling away from the Papacy of France (one of the *ten* kingdoms of the divided empire) in the earth-shaking French Revolution, the prophet wrote: "And the same hour there was a great earthquake, and the tenth part of the city fell." Rev. 11:13.

This picturing of the empire of Western Europe as "the city" shows how accurately prophecy follows certain details of history that we might miss unless watching closely. The prophet John was repeating an idea which had grown up in Roman usage.

Cicero, famous lawyer, statesman, and writer of Rome, died in the year 43 B.C. In one of his written documents, he said: "The city is Rome, a state formed of the assemblage of all nations." —YONGE's *Works of Cicero*, "On Standing for the Consulship," chapter 14 (London: Bohn, 1872.)

Again, in the days of the apostles, the Emperor Claudius (who died A.D. 54) was explaining to the senate how Roman citizenship had been extended beyond the city: "At last our city became bounded only by the Alps; so that not only separate individuals but whole states and nations became ingrafted into the Roman name." —*Annals of Tacitus*, Book XI, chapter 24 (Oxford Translation, Harper Brothers, 1863).

With this usage of including the provinces in "the city," especially those ten kingdoms that rose within the original empire, it was a very natural thing for the prophet to describe the break away of France from the papal organization in the climax of the French Revolution like an earthquake in the great city, by which "a tenth part of the city fell."

And so plainly did this prophecy indicate France as the scene of the atheistic uprising against the two witnesses (the Old and the New Testaments) that Protestant students of prophecy had discerned France as the field of the prophecy more than a century before the French Revolution.

by enthusiastic round-table discussions. Special emphasis was given to studies on the art of soul winning and the securing of decisions in public evangelistic efforts. Also the challenge of the evangelization of the great cities was held before our workers in each institute. Plans and methods of entering these big cities were studied and discussed. As a result careful plans are now being made by the local mission committees for several large city efforts in such strategic cities as Havana and Camaguey, Cuba; Port-au-Prince, Haiti; Ciudad Trujillo, Santo Domingo; and San Juan, Puerto Rico.

H. B. Lundquist, president of the Antillian Union, is giving strong enthusiastic emphasis to public evangelism as well as to lay evangelism. Truly this union is proving to be a most fertile field for soul winning. During the past year, 1,689 souls were baptized in the Antillian Union. This number represents a 30 per cent increase over 1945. In fact 1946 proved to be the greatest soul-winning year in the history of the union, exceeding all former records in baptisms. The soul-winning goal fixed by the union committee for 1947 is two thousand. However, at the close of these evangelistic institutes the workers have set as their individual goals the total of 2,644 souls. With renewed vision and enthusiasm for public evangelism, together with a strong program of lay evangelism, 1947 should be a banner year in the Antillian Union Mission field.

Scientific Evidences of the Flood

(Lecture Outline)

By GEORGE MCCREADY PRICE, *Teacher and Author, Loma Linda, California*

1. INTRODUCTION.

In approaching study of earth's past history, we should do so in the spirit of a coroner holding an inquest. By doing so we cannot fail to reach conclusion that earth at some time in the past must have experienced major cataclysm, or world catastrophe, by water.

2. HISTORICAL BACKGROUND.

- a. Lyell the first geologist to travel.
- b. His theory of uniformity assumed that past was like present.
- c. His creed of uniformity was before railroads, geological surveys, etc., and denied possibility of a universal deluge.

3. MODERN OCEANOGRAPHY.

Modern knowledge of conditions at bottom of ocean show that no stratified deposits are now forming there. Works of Eduard Suess of forty years ago acknowledged this, and more modern work of Douglas Johnson and many others confirm this important truth.

4. EARLY MISUNDERSTANDINGS.

Early scientists, supported by Cuvier, Agassiz, and others, taught theory of many successive world catastrophes. Absurdities of this view prepared way for Lyellism, and thus eventually for Darwinian evolution.

5. SURFACE FEATURES OF EARTH.

- a. Every region of earth's surface (except where covered by volcanic deposits) gives plain evidence of having emerged from a universal ocean. This evidence particularly impressive at high levels of each continent, for example, just east of the continental divide in Colorado. All mesas and buttes are further examples.
- b. Old strand lines, or elevated shore lines, around all coasts of all lands; high river terraces of all major rivers; great interior basins of all continents, with high old shore lines around them—all these prove very different world conditions in the past.

c. How different? What were they like?

6. ABNORMAL CONDITIONS SHOWN IN STRATA.

- a. Crinoids and brachiopods (deep-ocean animals) occur *alternately* with land plants in forming coal beds. Found on every continent.
- b. Mollusks and brachiopods (both shell fish) give evidence of having been buried alive.
- c. Fishes entombed in great numbers, abnormal in their well-preserved condition, and also in their abundance.

d. Conditions shown in a, b, and c wholly different from anything now going on anywhere in our modern world.

7. EXTINCTION OF LARGE LAND ANIMALS.

- a. Dinosaurs. Found as fossils in America, Europe, Africa, Asia. "One of the most inexplicable of events is the dramatic extinction of this mighty race." (Charles Schubert.)
- b. Megatherium, titanotheres, and other mammals.
- c. Rhinoceros, camel, elephant, etc., found as fossils in North America, but now living only in Old World. In other words, these animals were made *locally* extinct by some cause.
- d. Elephants in Siberia and Alaska.

8. LYELL'S THEORY OF UNIFORMITY ABSURD.

Uniformity seems absurd in face of facts like these. Abnormal conditions must have prevailed at some time in past. A world catastrophe explains these conditions, and seemingly nothing else is adequate.

9. OBJECTIONS BRIEFLY ANSWERED.

Geologists admit very abnormal conditions, but claim these were only *local*. Moreover, they claim to be able to *date* them in a long series, some having taken place long before others. This *differential dating* is purely hypothesis. It is not proved and cannot be proved. A much better and more reasonable hypothesis is that all animals found as fossils lived together contemporaneously in same world, and were destroyed and buried by one great world catastrophe, the Flood. This one big world catastrophe explains all the major facts far better than Lyell's uniformity, and differential dating of fossils. "The world that then was, being overflowed with water, perished." 2 Peter 3:6.

REFERENCES

Common-Sense Geology, by Price (Pacific Press, 1946), pp. 57-59, 228, 221, 168-173, 137-140, 222-239.
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MINISTER'S DEADLINE.—The deadline in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thought be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, harder to eat, and hardest of all to digest.—A. J. F. BEHREND.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

What Is Unitarianism?

By DORIS BATCHELDER, *Dean of Women, Atlantic Union College*

UNITARIANISM.—a system of Christian thought and religious observance, deriving its name from its doctrine of the single personality of God the Father, in contrast with the Trinitarian conception of His threefold being as Father, Son, and Holy Ghost. Frothingham, in his book *Boston Unitarianism*, says: "It calls itself Unitarian simply because that name suggests freedom and breadth and progress and elasticity and joy. Another name might do as well, perhaps be more accurately descriptive. But no other would be so impressive on the world, so honorable."

I. FOUNDER OF UNITARIANISM.

John Biddle—father and martyr of English Unitarianism in 1615.

His confession of faith

- a. There is but one divine essence.
- b. God in this highest sense exists in but one Person.

II. UNITARIANISM IN NEW ENGLAND.

- a. Great Awakening of 1735.
- b. First Unitarian church—King's Chapel in Boston 1785.
- c. Dr. Channing's famous sermon.
 1. Deals with unreason of Trinity.
 2. Sets forth confusion of thought induced by metaphysics of Christ's double nature.
 3. Charges moral paradox by alleged conflict of justice and mercy in divine nature.
 4. Dwells upon moral enormity of a view of the atonement which only exasperates and heightens the supposed conflict it claims to reconcile.
 5. The true nature of salvation is set forth as a moral or spiritual condition of the soul itself, and this is contrasted with the arbitrary "imputation" of another's righteousness.
- d. Dr. Lyman Beecher's testimony—"In 1823 all the literary men of Massachusetts were Unitarian. All the trustees and professors of Harvard were Unitarian."

III. UNITARIANISM'S TWOFOLD TRADITION.

Demand for personal religious freedom.

- a. Large number of Unitarian churches

began with ejection of 1662. Act of Uniformity ejected 2,000 clergymen.

- c. Demand for clear, distinct, and coherent religious thought and teaching.

IV. PERIODS OF UNITARIAN THOUGHT IN AMERICA.

- a. Formative—1810-1835.

Semisupernatural, imperfectly rationalistic. Dr. Channing—the exponent.
- b. Period influenced by German idealism 1835-1885.

Increasingly rationalistic. Theology flavored by mysticism. exponents—Emerson and Theodore Parker.
- c. Period of rationalism—1885 and onward.

Recognition of universal religion, large acceptance of scientific methods and ideas, and an ethical attempt to realize higher affirmations of Christianity. This period marked by harmony and unity and widening fellowship with all other progressive phases of modern religion. "Unitarians no longer find the seat of their authority within the pages of the best and broadest of books, but in religious history and experience, interpreted by the reason and conscience of mankind."

V. PRESENT ORGANIZATION.

- a. International Congress of Free Christians and other religious liberals.
- b. American Unitarian Association.
- c. National Conference.
- d. Twenty-five local conferences.
- e. Five "Alliances."

Bodies of women organized for Christian work.
- f. Thirty-two organizations formed for special objects, under the names of "club," "guild," and "association."

VI. MISSIONARY ENDEAVORS AND SCHOOLS.

- a. Help for humanitarian work.
- b. Unitarian college in Transylvania.
- c. Missionary work of instruction in Japan.
- d. Missionary work in Calcutta.
- e. Provision for divinity school at Cambridge.
- f. Pacific Unitarian school in Berkeley.
- g. Tuckerman school in Boston.
- h. Meadville Theological School in Pennsylvania.

- VII. UNITARIAN PERIODICALS.
 a. *The Christian Register*.
 b. *Unity*.
 c. *Pacific Unitarianism*.
- VIII. WELL-KNOWN UNITARIAN LEADERS.
 Dr. Gannett, Dr. Putnam, Dr. Bellows,
 Ralph Waldo Emerson, Dr. Channing,
 James Freeman Clarke, Edward Everett
 Hale, Charles W. Eliot.
- IX. ORGANIZATION.
 a. Headquarters—American Unitarian
 Association—Boston.
 b. Number of churches—422 with 491
 ministers.
 c. U.S. Membership in 1927—131,912.
- X. UNITARIANISM'S CHALLENGE TO US.
 "For I am not ashamed of the gospel of
 Christ: for it is the power of God unto
 salvation to everyone that believeth; to
 the Jew first, and also to the Greek."
 Rom. 1:16.
 "For I determined not to know any thing
 among you, save Jesus Christ, and Him
 crucified." 1 Cor. 2:2.

The Unitarian Church

By MARY HARTWELL, *Bible*
Instructor, Northern California Conference

ORIGIN.—To find the Unitarian Church in its embryo stage one needs to go back as far as the sixteenth century, although even then the movement cannot be traced to any specific date or individual teacher. Peter Bod, the Transylvanian historian, writes about a league being formed, called "The United," or "Unitarians," about the time the Diet of Thorda in Transylvania passed an edict granting freedom of worship (1557). Various religious bodies formed this league, pledging toleration of one another. They called themselves "Unitarians," not from a theological standpoint, but simply from their fraternal relationship, which embraced all branches of Christian believers.

Sharp dissensions soon arose, especially over the Trinity doctrine, and this resulted in those who considered that belief in the Trinity was fundamental to Christian faith withdrawing from the league. The non-Trinitarians—those who believed in God as one instead of God in three persons—remained in the league, and their name stuck with them. Today the name Unitarian, retained by those who remained loyal to the league, has become a mark of the distinguishing faith of Unitarianism.

A LIBERALISTIC SYSTEM.—Unitarianism is known as a system of religion of certain individuals and churches whose Christianity is of the liberal type. During the seventeenth century "the Bible and the Bible only" was their rule of

faith. Broadly speaking, they were still classified as a Biblical religion at the beginning of the nineteenth century. They accepted miracles, but rejected creeds, not as necessarily incredible, but non-Biblical, resting their "hopes on an external revelation, and attaching little importance to what it regarded as the uncertain influences and promises of 'natural religion.'" Then a "revised theology" took the lead, partly because of the "changed outlook on the world and human history, due to the development of scientific and historical knowledge during the nineteenth century." Now the "Unitarians no longer find the seat of authority only" within the pages of the Bible, "but in religious history and experience, interpreted by the reason and conscience of mankind."

AMERICAN UNITARIANISM (1825).—Unitarianism in America is mainly of American origin, although it has naturally been influenced by contact with Unitarians on the European continent. Dr. Joseph Priestly came to the United States in 1794, and shortly after established two Unitarian churches in Pennsylvania. A group of Dutch refugees established a church in New York in 1803. These three churches have done much in spreading Unitarianism in America. The oldest Pilgrim church in America, founded at Plymouth in 1620, voted itself to be Unitarian by a large majority vote in 1801.

The year 1825 is the date usually adopted as the beginning of organized Unitarianism in the United States, as at that time a society was formed, calling itself the American Unitarian Association. In 1865 the National, now the General, Conference of Unitarian and Other Christian Churches, was organized. This meets biennially. In 1894 the present preamble to their constitution was adopted, which puts Unitarians on record as deciding once and for all that within the Unitarian organization there should be absolute freedom of expression and thought.

Decentralization in the administration of denominational affairs has progressed, with the result that in 1943 seven regional organizations were set up, which included 97 per cent of all Unitarian churches. Also in 1943, the organized young people of the churches adopted the name "American Unitarian Youth," and had their first national meeting. The church headquarters are in Boston.

MYSTICAL ELEMENTS.—Unitarians emphasize spiritual religion as contrasted with all material expressions of it. Their principal thesis is that the communion of the human soul with God, the life of God within the spirit of man, is the core of all religions. Primarily, religion is an experience and an inner life, and all forms, creeds, ceremonies, and so forth, in which the religion expresses itself, are secondary. Thus, emphasis on the inner reality of religion is placed above all other things. All forms of worship and organization are subordinated to the

religion of the spirit. From this standpoint their attitude on all religious questions can be seen.

NO CREED OR DOCTRINAL TESTS.—Unitarians do not believe in having a creed. They believe that a fixed statement of belief obstructs faith—the consciousness of a growing life by the life of God within the human spirit. They have forms for admission into church membership, but they impose no doctrinal test. Although having no creed, Unitarians do have statements of faith, the most popular one being: “The fatherhood of God; the brotherhood of man; the leadership of Jesus; salvation by character; the progress of mankind onward and upward forever.”

The constitution of their General Conference simply states: “These churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in love to God and love to man.” The object of the American Unitarian Association is “to diffuse the knowledge and promote the interests of pure religion. . . . The covenant most generally used in local churches reads: In the love of truth, and in the spirit of Jesus, we unite for the worship of God and the service of Man.”

Unitarians modestly refrain from frequent usage of the name of God, more commonly speaking of God as Father. This term implies to them the overshadowing, transfusing spirit of God, which tempts and prompts men to develop and grow into the divine likeness, just as human fathers prompt their children to grow up in their likeness. As to a distinct personality of the divine fatherhood, they have no fixed statement—each individual is entitled to his own concept of the idea.

Unitarians do not believe in the deity of Jesus. They say He was the most divine and godlike man who ever lived, but that He was man only. Thus salvation becomes purely a human act, involving only human powers. Being evolutionists, they do not believe in a “fall.” They cannot conceive of a real heaven or an actual hell, but stress the need of salvation from the “burning hells of ignorance and brutality, and for the fair heavens of happiness and peace.” Heaven and hell to them are conditions of the soul, whether in this world or the next. They believe in personal immortality. Salvation is attained only by character.

In the summer of 1938, the Unitarians were definitely eliminated from the general movement to unite all churches. At Utrecht, Holland, the World Council of Churches unanimously adopted a constitution with the declaration that it was a “fellowship of churches which accept our Lord Jesus Christ as God and Saviour.” This threw the Unitarians into a unique position, for although they revere the memory of Jesus as a man, they do not believe in His divinity.

PLACE OF BIBLE.—The Bible is merely a humanbook to them. They reject the belief that it is God’s Inspired and Infallible Word. They believe it was written for man, by man, being a human document only.

rites and Ordinances.—The rites of baptism and the Lord’s supper are observed in some of the Unitarian churches, but no serious importance is attached to them. Baptism, or “consecration,” as they prefer to call it, implies a consecration of life “to God and His truth, and to the service of your fellowmen.” Spiritual regeneration is in no way connected with either baptism or the Lord’s supper. Where the latter is observed, the sacramental idea is entirely eliminated. They believe that in so far as the observance of the Lord’s supper inspires a love of the character and the work of Jesus, it is good to observe.

Humanitarian and Educational Projects

Unitarians believe that the “one purpose of real religion is—not to prepare people for another life—but to inspire them to live this one as it ought to be lived.” This is the reason why they have been conspicuous in enterprises for the improvement of general well-being. In 1943, through the War Service Council, Unitarians distributed more than two million copies of a pamphlet for servicemen, “Think on These Things.”

The founder of the Perkins Institute for the Blind, in Boston, was a Unitarian, and to another Unitarian, credit should be given for starting the movement which resulted in more humane treatment in prisons, almshouses, and hospitals for the mentally ill. Margaret Fuller, a Unitarian, was the first woman advocate in the United States of the rights of women, and also conspicuous in this movement were such women as Susan B. Anthony, Julia Ward-Howe, and Elizabeth Cady Stanton, all of the Unitarian faith.

Horace Mann, a Unitarian layman, was a pioneer in educational reform. Cyrus Peirce, a Unitarian minister, championed the cause of the normal schools, which otherwise might have failed or been postponed indefinitely. A Unitarian minister in Dublin, New Hampshire, is credited with opening the first free library in the United States.

In 1945 the work of the Unitarian Service Committee was expanded. Sample operations of this committee (at work in fifteen countries on five continents) were the medical clinic, Marseilles; a medical mission to Italy to study mass malnutrition; a children’s home, France; school kits and tools sent to Europe, besides seventeen thousand outfits of clothes for children; a continuous clothing collection; a drive for one hundred tons of canned food for Europe, distributed by service committee personnel to known persons among the neediest.

PROGRESS AND PUBLICATIONS.—During 1945 the Unitarian Church both in the United States and abroad showed a marked increase in membership. The membership in 1944 was listed at 62,593, with 364 churches in the United States.

During 1945 their publications also increased. Their publishing organ, *The Beacon Press*, increased its output 33 per cent above 1944, and *The Christian Register* increased 20 per cent in circulation. Another periodical of the Unitarian Church is *The Journal of Liberal Religion*.

TRAINING OF MINISTRY.—There are three institutions where the Unitarian minister may receive his education: the divinity school of Harvard University, founded and endowed by Unitarians; the Meadville Theological School, Meadville, Pennsylvania; the Pacific Unitarian School for the Ministry, Berkeley, California.

SEPARATION BETWEEN TRINITARIANS AND UNITARIANS.—“The influences which resulted in the separation between the Trinitarian and the Unitarian wings of the Congregational body became manifest early in the eighteenth century, with the development of opposition to, or dissatisfaction with, the sterner tenets of Calvinism. The excesses connected with The Great Awakening, and the rigid theology of the Edwardses, and particularly of their successors, Hopkins and Emmons, contributed to this divergence. The selection in 1805 of Henry Ware, a liberal, as professor of divinity at Harvard College, drew the lines between the two parties more clearly, and the college was now classed as avowedly Unitarian. Mutual exchange of pulpits still continued to a greater or less extent, and, while there was much discussion, there was no separate organization.

“In 1819 William Ellery Channing, in a famous sermon in Baltimore, set forth the Unitarian conception so forcibly that separation became inevitable. Then a difficulty arose, occasioned by the distinction between the church as an ecclesiastical body, and the society, in which the ownership of the property was vested. . . . A period of confusion and of legal strife existed until about 1840, when the line of demarcation became complete.”—*Religious Bodies*, 1936, vol. 2, part I., (U.S. Department of Commerce, Bureau of the Census.)

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² *The Encyclopaedia Britannica*.

³ *The Encyclopedia Americana*.

⁴ *The New International Encyclopedia*.

⁵ Savage, Maxwell. *Unitarian Answers*. 25 Beacon Street, Boston: *General Alliance*. (Free.)



FULL OF INFORMATION.—“I first learned of THE MINISTRY when I received an Extra sent along with the *Lay Preacher*. I have just received my first copy, and read it through. It is full of information, instruction, and counsel, and is very interesting. My wife is a nurse, and we do all the missionary work we can.”—A. P. PETERS, Cleo Springs, Oklahoma.



EXCELLENT NUMBERS.—“I have just had time to read both the August and the September numbers of THE MINISTRY. After doing this, I felt so pleased with the contents that I just wanted to write you my appreciation of these two excellent numbers.”—E. A. SUTHERLAND, M.D., secretary, *Commission on Rural Living*.

Special Course in Evangelistic and Church Music

THE field will be happy to have the latest word on the personnel of the faculty for the Seminary School of Evangelistic and Church Music, scheduled for May 15 to June 8, at the Theological Seminary, Takoma Park, D.C. The personnel of the faculty is as follows: R. Allan Anderson, director; Harold A. Miller, Griffith Jones, Lon Metcalfe, George Wargo, Oliver S. Beltz, Homer Rodeheaver.

The comprehensive class schedule includes: History of Church Music; Place of Music in Congregational Worship; Harmony and Composition; Principles of Music Arranging; Basic Principles of Song Leading and Worship; Place of Music in Evangelistic Audience; Evangelistic Song and Hymn Playing; Voice Placement and Training; Gospel Song Interpretation; Round Table; Junior Choir; Adult Choir; General Assembly (chapel); Personal Counseling period.



Pastoral Psychology—What Is It?

SAID the Great Shepherd, "I . . . know My sheep, and am known of Mine." Sheep need a shepherd. They lose their way, not because they are wicked, but because they are sheep. Christ's followers need a pastor—one who knows them and knows how to lead them. A pastor must do more than point the way; he must go before his flock and be ready at all times to enter into their problems. He must be a real counselor, whose very presence begets confidence. Pastoral counseling was never needed more than it is today. But true counseling is a science.

We do not need to fear that word *science*, but we do need to guard against a "science falsely so called" that attempts to solve every spiritual and physical problem through mere human psychology, or psychiatry. The influence of the mind, however, upon both the spiritual and physical life is tremendous, and the pastor, above all men, should understand the relationship of the mind to the body.

More than sixty years ago the Lord's messenger wrote these words: "In leading souls to Jesus, there must be a knowledge of human nature and a study of the human mind."—*Review and Herald*, October 10, 1882. That is certainly true. The greatest knowledge in the world is the knowledge of human nature. In this the pastor should excel. It requires much more training and infinitely more talent to read a mind than to read a balance sheet. Are our pastors being trained in this divine art? Are they heeding the counsel of the Lord to study the human mind? How meager is the training which the average pastor gets in this important field of study!

It may not occur to some that any particular training in pastoral counseling is needed. If he is a good promoter, one who can "deliver the goods," and is a tolerably good speaker, what more does he need? Surely he could pastor a church! We have even heard it said that "all the church needs is to be set to work." The church does need to work, but that service should be the by-product of a definite experience with God. The pastor's main responsibility is not to put over a campaign; it is to see that every member of his flock is maintaining fellowship with God. Work for God is sweet when we walk with God.

How can the shepherd build his flock in spiritual power? First he must know his sheep. He

must understand the workings of their minds. "It requires a knowledge of human nature, close study, careful thought, and earnest prayer, to know how to approach men and women on the great subjects that concern their eternal welfare."—*Gospel Workers*, p. 92.

During recent years psychology, which is the study of the mind, has developed into a recognized science. We know there is much false teaching that goes under the name of psychology. But the same is true of most other branches of science. Yet the science of pastoral psychology, or the art of true counseling, is one every minister should study. Mrs. White says there should be "a study of the human mind." To become efficient in his work, the pastor should know the principles that govern men's minds. People do the things they do because they think the things they think. For as a man "thinketh in his heart, so is he"—physically, mentally, spiritually. His health is influenced as much by his thoughts as by his food. We have much to say about a man's physical diet, but what about his mental diet?

The world-famed Mayo brothers' clinic claims that the physical ills of more than seventy-five per cent of all the hundreds of thousands of patients that pass through their hands come from wrong thinking. The Spirit of prophecy goes even further. Notice these words: "Nine-tenths of the diseases from which men suffer have their foundation here [in the mind]." "Sickness of the mind prevails everywhere."—*Testimonies*, vol. 5, p. 444. When we teach men health reform we must know more than right combinations of food. Right combinations of thought are even more important.

Cultivate and Show Sympathy

When Jesus came teaching, He dealt with human minds. Of Him it was said, "He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24, 25. Moffatt's translation reads, "He knew all men, and required no evidence from anyone about human nature; well did He know what was in human nature." When He appeared on earth, it was as a revelation of a new, fresh, incomparable moral power that could re-create men mentally, physically, and spiritually. He came to show men how to live—and to live more abundantly. In His ministry life touched life, flame kindled flame.

And yet His was not that kind of personality that over-powered men and knocked them down. True, "His word was with power." That expression occurs twenty-five times in the first three Gospels, but it was a power that raised men. It lifted them from the dust of discouragement, disillusionment, disease, and even death. But as He moved among men He was "full of grace and truth." He not only spoke words of grace, but He spoke them graciously. And men "wondered at the gracious words which proceeded out of His mouth." Grace is more than a duty done. It is a way of doing that duty. Our Saviour's grace was the radiation of His life. Gracefulness can be cultivated. But graciousness is the unrestrained expression of the self-forgetful soul. As His ambassadors we need His graciousness.

Men and women, and even boys and girls, live on a tension today. They suffer from many complexes. They do not understand themselves. Yet many long to be understood. When they find one who can understand them, they are drawn to him as a magnet. As they unburden their hearts, it is the privilege of the true counselor to extirpate them from the contradictions of their nature. He must uncover their hidden complexes and set them free. To do that he must be able to enter into their problems intelligently, and like His Master be touched with the feeling of their infirmities. He must know how to "have compassion on the ignorant, and on them that are out of the way." Heb. 5:2. And while helping them he must never appear annoyed or impatient, for "only through sympathy, faith, and love can men be reached and uplifted."—*Education*, p. 78.

So, one of the first things to remember is that *people need sympathy because they do not understand themselves*. When they find someone who does, night seems to turn into day. Of those who came to Jesus we read that "He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually."—*Desire of Ages*, p. 254. That was the way the Master built up His interest. As the Prince of Peace He was indeed a wonderful Counselor. We need more of His methods today.

Take Time and Use Patience

Jesus was always busy, and His time was precious, yet He could always make opportunity to talk to a needy soul. He never appeared in a hurry. That is another vital quality of a true counselor. *He will never appear impatient*. Other duties may be pressing, but he will give the impression that he has plenty of time.

How many sensitive souls have been crushed and broken just because the one to whom they came for counsel was in too much of a hurry.

The counselor neither heard nor heeded their heart cries. Every few minutes he was looking at his watch. Yes, he was busy—too busy to do the work of a pastor—and like one of old he will excuse himself for the loss of a soul by some such paltry explanation as, "While I was busy here and there, he was gone." Yes, and gone perhaps beyond recovery.

It is well to budget your time, brother minister, but souls are more precious than time. Remember, the Master could stay all day, or even all night if necessary, to help some needy soul. Far too many sheep are losing their way because some shepherd fails to discern their need, or take time to help them. Our gross gains are encouraging, but in every conference they are cut down by as much as forty to fifty per cent every year because of those who have to be dropped from membership through apostasy. Of course the usual explanation for this loss is that new members were not properly brought in, but the fact is that the great majority of those who apostatize have been in the message for years. Some grow careless and indifferent, but far too many become discouraged because at the very time they needed help they could not get it. No one seemed to care. With wise, tender shepherds, who are true pastoral psychologists, we can save thousands to the cause every year.

Genuine Interest in Others

Another vital thing to remember in dealing with people is that *all troubles are big to those concerned*. To try to minimize the problem and set it aside as of little consequence does not solve it. All that does is wound the soul of the individual and build up a barrier between the counselor and the counseled. He must be helped to analyze the problem, to see it in its right light. To exhibit a superior air and give the impression that the problem is insignificant, is to court failure. If it were insignificant to him he would not have brought it to his pastor. The problem means much to him, and a kind counselor will give the impression that for the moment at least it is the most important and critical thing in the world. Never indicate by act or word or even a glance that it is beneath your notice. Even the funeral of a sparrow is important to our heavenly Father. Be kind, courteous, and considerate.

Be observant, and watch for indications. Probably the clue to the whole case will be indicated by some little act or attitude. Knowing how to penetrate the human heart is a science. Study it. By training and experience one can acquire it. Jesus studied men. He could always put His finger on the determining factor on which the whole moral problem turned. He "watched with deep earnestness the changing countenances of His hearers."—*Desire of Ages*, p. 254. His technique could be summed up in four words: *grace, sympathy, understanding,*

and love. "Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did."—*Ibid.*

The Good Shepherd won them by love and sympathy. He held them by tenderness and understanding. He had confidence in men. In *Education* we read:

"In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace, in the beauty of the Lord our God. Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust.—Page 80.

Do we do the same? Should we not, as His ambassadors, working in His stead, seize upon every opportunity to apply the balm of Gilead to wounded hearts? Then let us as shepherds and counselors go forth to this, the most sacred service on earth. But as we do, remember these four points:

1. Be sympathetic. It will draw others to you.

2. Be patient. Never close a heart door by giving the appearance of being in a hurry.

3. Be interested. There are no insignificant troubles; all troubles are big to those concerned.

4. Be Christlike. Remember that "pity is the divinest emotion of the human heart."

If the shepherd knows his sheep, if he can enter into their problems, and even rescue them from themselves, they will love him. And sheep that love their shepherd rarely wander.

R. A. A.

The Book Shelf

Books, Reviews, and Discussions

65 Ways to Give an Evangelistic Invitation,* F. D. Whitesell, Zondervan, Grand Rapids, Michigan, 1945, 116 pages, \$1.25.

Evangelists, pastors, and teachers are giving invitations, or should be, all the time. This is a "how" book. It is not a "bag of tricks," but deals with serious and helpful methods and techniques. It is calculated to give courage to the timid, skill to the awkward, guidance to the perplexed, help to the hesitant, and effectiveness to all in the matter of giving gospel invitations.

Dr. Whitesell, who is instructor in evangelism, English Old Testament, and pastoral theology at the Northern Baptist Theological Seminary, has organized his presentation in five sections: How to Give Invitations, How to Appeal to Various Motives, and Sixty-five Ways to Give Evangelistic Invitations.

CARLYLE B. HAYNES. [Secretary,
Council on Industrial Relations.]

The Ministry, May, 1947

Doctors East, Doctors West,* Edward H. Hume, M.D., Norton, New York, 1946, 278 pages, \$3.

This story of an American physician's life in China is a book which every Seventh-day Adventist missionary now in the field, or prospective recruit for the field, should read and reread. Doctor Hume has combined those rare gifts which are required to work and then write about the work. He has opened before us the mind and thinking of the Chinese people apart from Christ and Christianity, and then he shows us how the Christian missionary finds his way into such thinking and living for the good of all concerned.

Seventh-day Adventists have often said that their medical missionary work is the right arm of the Christian church, and with it as such the missionary doctor and the nurse must be the right hand of that arm. As you read Doctor Hume's book you will readily see just how such a statement can be literally fulfilled.

The missionary in China or one going to China will gain an insight into Chinese customs and traditions so often epitomized in the proverbs which illuminate the book throughout. Medical workers here in America will not fail to catch the spirit of enthusiasm for Christian missionary service which can and should accompany all professional relations between Christian doctors and physically or spiritually sick individuals in this country or any other.

The thirty-two chapters are at once instructive, readable, and fascinating. Dr. Hume seems to have caught the spirit of the instructions given to Seventh-day Adventist workers by the messenger of the Lord when she wrote:

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, can not, be without fruit."—*Ministry of Healing*, pp. 143, 144.

The book closes with the hope common to every American missionary in China. He went abroad to lay the foundations, to establish the institutions, to call out a group of nationals to become Christians, those who will willingly accept the responsibility of the gospel commission for the millions of their own people.

The foreign missionary desires to work himself out of a job as quickly as possible, and he does this by training national Christian leaders upon whom the responsibility may be placed, thus releasing the foreign missionary so that he

* Elective, 1947 Ministerial Reading Course.

can press on into other unentered parts and there repeat the process.

"The way is one, the winds blow together" is Doctor Hume's way of stating the same great objective as well as the method by which the kingdom of Christ might be carried to every nook and corner of this old globe. The accomplishment of the task of giving Christ to the world depends upon "Doctors East and Doctors West" uniting their knowledge, their skills, their love, their sympathy; and upon Christians East and Christians West joining hands and hearts and minds in forming the great family of God, the brotherhood of man.

D. E. REBOK. [President,
S.D.A. Theological Seminary.]

God and You,* Arthur I. Brown, M.D., Fundamental Truth Publishers, Findlay, Ohio, 1935, 141 pages, \$1.25.

"In the body are seen innumerable evidences of divine forethought. This is the great truth which, it is hoped, will be presented in such convincing fashion as will bring to the reader a vital consciousness of God."

This book is well worth several times its modest cost. The author's entire approach to telling how we are "fearfully and wonderfully made" stems from a deep conviction that a personal God created man.

It takes up in a very fascinating way the marvels of "The First Cell," what occurs "Inside Your Skull," "What Becomes of Your Food," "How Your Body Defends Itself," and like topics dealing with the various systems of the human organism.

We highly recommend to MINISTRY readers this special book on God's marvelous plan as recorded in the human body.

WAYNE MCFARLAND. M.D. [Assistant
Secretary, Medical Department.]

Prince of the Pulpit,* Joe W. Burton, Zondervan, Grand Rapids, Michigan, 1946, 87 pages, \$1.25.

One of the great preachers of our day was the late Dr. George W. Truett, whose fervency in preaching the gospel has been a great source of inspiration to other preachers. Recently Joe W. Burton, a minister of the Baptist denomination, wrote a series of sketches about Dr. Truett, "a prince of the pulpit," which has recently been compiled into book form. It will thrill your heart and captivate your soul as you read this intensely interesting pen picture of a man whose amazing pastorate covered forty-five years in God's service.

This book should be read by every preacher. It is a small volume, but gives a majestic story of what God can do with men who are surrendered to Him.

GEORGE SEMLER RAPP. [Pastor
Takoma Park Church, D.C.]

* Elective, 1947 Ministerial Reading Course.

Church Posters and Publicity,* Homer H. Seay, Wartburg Press, Columbus, Ohio, 1946, 79 pages, \$3.

Not much help has been available heretofore for workers in church and field in the preparation of posters, bulletins, and display material. This book corrects that situation and abundantly supplies the need. Here is help, valuable help, on all the factors involved, from "Lettering" to "Church Symbols." Thirty-five full pages of designs give practical demonstrations of the principles set forth.

The author is an experienced publicity and promotional director of large mercantile and industrial organizations. His window displays and posters have achieved national recognition. In this book he attempts in the simplest possible manner to convey methods of lettering and display. Some of the alphabets in this book are of Mr. Seay's origin, and shown here for the first time. The book covers a field heretofore untouched. Novices will be immeasurably helped, and even seasoned artists will find material which can be helpfully modified or amplified for their purposes.

The book is profusely illustrated. Here are church symbols, transparencies, posters, window displays, bulletins, signs, papier mâché, chalk talking, flag etiquette, novelty signs, paper cutouts, alphabets, letter construction, geometrical designs, quotations, lettering, colors. Any church worker, in M.V. work, in the Sabbath school, the church school, or any other phase of denominational activities, who needs help in promotion or in publicity work, or in displays and illustrations, will find suggestions in this book. It will be valuable to all evangelistic helpers.

CARLYLE B. HAYNES.

Forgotten Women, Helen Conroy (Sister Mary Ethel), Agora Publishing Company, New York, 1946, 121 pages, \$1.25.

This volume, written by a former inmate of a convent, discusses many of the problems which confront a young girl contemplating entering a convent. The author states in a matter-of-fact way how the convent is primarily a financial institution, and that all who enter must pay their way and show a profit for the institution. The writer also discusses the reasons why girls enter convents, and quotes passages from authoritative Catholic writers concerning the qualifications for entry and the financial obligations which each newcomer must assume.

The writer closes with a plea for "A New Code for Nuns" in the administration of convents and treatment of nuns. The entire volume is written in a practical style, and contains many facts about convent life which are not usually found in volumes dealing with the subject. Ministers, Bible instructors, and interested laymen will find the volume helpful in supplying facts concerning convent life.

JAMES G. TOWERY.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Co-operating With the Pastor

By FORDYCE W. DETAMORE, *Evangelist,*
New Orleans, Louisiana

THE chronic complaint of many evangelists is that the local pastors do not co-operate with them. The local pastor's most effective rebuttal is that the evangelist's converts do not stick. Now, if we are looking for faults in the other man, we shall certainly find them, as he also will find them abundantly in us.

If we expect the successful working of the Holy Spirit in a campaign, is it not essential that pastor and evangelist go forward hand in hand in harmony? How sweet for brethren to dwell together in unity! After all, "the duration" is only for four or five months. Can we not go out of our way just a little in our determination to maintain unity and harmony? If we cannot work in harmony here on earth for a few months, does it not raise a question as to the possibility of a peaceful association for billions of years in heaven?

Evangelist, have you ever been a pastor? Do you know what it is to have anywhere from ten to thirty pastoral problems all clamoring for immediate attention? Do you know how it feels to be crowding the church through one campaign so you can quickly lead them into another? If you do, then you will not find it difficult to be charitable toward the local pastor. You will find it a pleasure to go out of your way to co-operate in every way possible, and to make his load as light as possible.

We evangelists keep talking of how we wish the pastors would co-operate with us. But perhaps we should concentrate the emphasis on how the evangelist can co-operate with the pastor. I have been fortunate in being associated with co-operative pastors. And I have been asked by THE MINISTRY to write out a few suggestions as to how we, as evangelists, may go half way in meeting the pastors. Some may take exception to certain of these suggestions, but they are suggestions that have been tried out and have worked thus far. Let us review them together.

1. Tell the church on your first Sabbath in town that you are coming in merely as an assistant to the pastor, that he is still in full charge of the work in the city. You are leading out in the public endeavor only.

2. Let the people know that all sick calls, funerals, weddings, and so forth, are the pastor's responsibilities, not yours. You are in town

to seek the *lost* sheep, not to cater to those within the fold.

3. Tell the members that you are anxious to call on all who used to be members. Our members will often give you the names of some still on the church books and urge you to call on them. Ordinarily these should be turned over to the pastor, as they will respond better to his leadership than they will for you to call on them as though they were backsliders. Then if it is discovered that discipline is eventually necessary, it is already in his hands.

4. The pastor may courteously invite you out to church and school board meetings. But he will get along just as well if you do not attend; and so will you. Most evangelists are men of strong convictions. It is better to wear off this zeal in working for the lost, than in being entangled in local church problems.

5. Do not counsel church members regarding perplexing conditions which they are endeavoring to untangle. Have a word of prayer with them, a brief word of admonition, and tell them to go to the pastor for detailed counsel and help.

6. Do not steal the hearts of the members by an Absalomian embrace—"Oh that I were king in Israel, how I would improve this situation!" If you think you observe many ways in which you could improve on the pastor's methods, he doubtless sees even more ways that he could improve on yours. Hold to an armistice—if you do not criticize the pastor, it is likely he will not criticize you. Once criticism starts, you can hardly stop it. Do not fit into the role of "accuser of the brethren." There is a time for silence. Blessed is the man who has both ends of his tongue under control!

7. Do not go over the pastor's head to the conference committee regarding future plans for the work in the local town. Talk such plans through with the pastor, and allow him to make the approach. Perhaps he will get credit for some of your ideas, but he will always like you better for it. After all, what you are after is the finishing of the work and not credit, isn't it?

8. In launching a campaign, counsel fully with the pastor in the matter of choice of ushers and receptionists, the time of choir practice, and the division of territory for handbill distribution.

9. Urge your song leader not to meddle with the church choir. He should be concerned solely with the evangelistic choir, and should not interfere with the regular organized choir.

10. Talk over freely your plans for the campaign with the pastor. He will become more and more interested as he catches your enthusiasm. What a pity when evangelists carry themselves as if they had up their sleeve mysterious plans and methods which the pastor would not comprehend. If we act perfectly normal and human in dealing with the pastor, the chances are much better that he will treat us the same way. Those who complain of inhuman treatment may have been guilty of a superhuman air.

11. You might suggest that the pastor's wife dress in Bible instructor's uniform, so that the people will come to know her and recognize her leadership side by side with him.

12. The pastor will probably offer you the Sabbath morning sermon hour a short time before the campaign is to begin, and you will certainly want to avail yourself of this valuable time. However, after the campaign is launched, let the pastor know that the church hour is *his* time from then on and not yours. Some pastors feel obliged to offer the Sabbath morning hour to the evangelist. It is courteous of you to assure the pastor at the outset that you do not plan to interfere with the regular Sabbath morning services. That is *his* hour.

13. Attend Sabbath school and church regularly. Your example in this will mean a great deal, and will show that you are interested not only in your own evangelistic meetings but in the regular church services as well. Also, you will find spiritual help by listening to another on Sabbath morning.

14. Ask the pastor to act as platform manager at the evangelistic meetings. Let him introduce visiting ministers who are to offer the evening prayer. Often refer to him by name on the platform, so that the audience will recognize him as the local leader.

15. In your personal work in the homes of the interested, always speak highly of the pastor. Build their confidence in his leadership. Their attachment to him is far more important than their love for you. You will soon be gone. If you want your converts to hold steadfast, tie them to the local pastor and the church. It is not merely magnanimous, but mandatory, for the evangelist ever to bear in mind that as he comes to the close of his work in a city, "The pastor must increase; I must decrease."

16. From time to time invite the pastor to offer the prayer on your radio broadcast, mentioning him by name. It may be that when you leave you can turn over to him your radio program. If the radio audience is already acquainted with his voice and name, the break will not be so noticeable.

17. Unless one of your regular evangelistic company is assigned the responsibility of conducting the baptismal class, it is very helpful for the pastor to conduct this class. Then he will know for himself whether the candidates and new members have been sufficiently indoctrinated before baptism. Also, it will serve to tie the new members to the pastor.

18. Let the pastor do the baptizing. That, more than anything, will tie together pastor and candidate. This is an essential union in the holding of new converts. In a town where there are several churches, I have found that it is satisfactory for the different ministers to baptize in rotation. I am speaking of church baptism—the plan I follow. Of course, if you follow the plan of public baptism in the evangelistic meetings, I suppose the evangelist would do the baptizing.

19. Do not try to deny the fact that many of those who accept the truth in your meetings drop out. Admit it freely. If the evangelist pleads guilty, others are not so apt to keep attacking him on this sensitive point. No evangelist likes to have his converts criticized and his work torn down, but if he is honest, he must admit that many do fall out. A man brings in twenty during a year, and two years later fifteen are found faithful. Only five have given up, and little attention is paid to the fact. But suppose a man, or rather, I should say, the Holy Spirit, brings in two hundred in a year, and two years later fifty are gone. Are these losses not fearful! Yes, indeed. But the proportions are identical.

It takes courage to admit you have losses, but none will think any the less of you for acknowledging it freely. If you criticize your own work, others will not feel that they need to. I have never thought any less of Paul, the evangelist, for confessing with a crushed and aching heart, All they in Asia are fallen away. One hundred per cent loss is a pretty sad record to admit. But those who remained faithful in other places were eloquent proof that evangelism pays in the end, and that God has chosen "the foolishness of preaching" to redeem the lost.

20. Never criticize the local pastor to fellow ministers. They would think you a little peculiar perhaps if you should insist that the two of you are closer than brothers; but speak honest words of commendation to him and to fellow ministers. It will cheer him in hours of discouragement.

Oh, if only we could remember that *we* are nothing. Apollos sows, Paul waters, but God gives the increase. If we will only go forth hand in hand to sow, we will doubtless come again rejoicing, bringing our sheaves with us.

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"Formal, set phrases, the presentation of merely argumentative subjects, is not productive of good."—*Ibid.*, p. 485.

British Evangelism During War

By D. J. HANDYSIDES, *Evangelist,*
North England Conference

WHETHER it be war or peace our watchword in Great Britain is "Evangelize." In 1939 it was war. Britain under the storm cloud of battle was our field to evangelize. What opportunities were ours! What schemes and plans were afoot! What obstacles and problems to surmount! But evangelize we *must*. He who had given the command to "go" had "all power in heaven and in earth."

Our program was not an easy one. "Militarize" had become the watchword of Britain's wartime government. The whole populace became a vast marshaled army; the whole land a mighty military encampment. Men, women, and youth were conscripted in the national program, and none might say nay.

Our watchword was still "Evangelize," but now it was evangelize in a military encampment. Troops thronged the cities, towns, and villages. Wearied workmen and tired mothers craved sleep and rest; bombs came hurtling down, and death stalked every night.

Halls had to be found, and means to advertise had to be arranged for. The blacking out of lights must be considered. Bomb shelter must be adequate in the case of raiders. Fire equipment must be at hand, and a capable person in charge to deal with the dangerous incendiary bombs. First-aid posts must be near by; and a multitude of other details must be considered.

Halls, and especially town halls, were taken over by the military authorities, to be used for the housing of troops, emergency hospitals, or gas decontamination. The few halls left were in great demand, and it took good management to find a suitable building. A hall was rarely secured without diligent and diplomatic search. Once our hall was secured we turned to our advertising. Paper would rarely permit more than a two-inch single column. It became increasingly difficult to obtain handbills as the war grew older, and if they could be had they were odd in size, strange in color, and by no means ideal. For commercial firms posters were allowed above double-crown size (20" x 30"), and then twelve was the maximum permitted. The churches did not, however, come into the restriction paper order. So naturally the evangelist sought a field of advertising here, but this largely depended upon the paper available and one's persuasive powers with the bill-posting companies, who feared the heavy penalties imposed when any breakage of restrictions was made.

Window bills and bus and streetcar advertising strips were used, but the black-out of lights limited their power. For distribution of handbills and placard carrying, man power was not available. Loudspeaker motor vans were not

considered of national importance; hence no petrol (gasoline) was allowed. Thus a glimpse of a few of our difficulties in the advertising field can be imagined.

This, however, can be said: despite the restrictions, what advertising we did was noticed and read, and gathered congregations to listen to our wonderful message. But here again we were confronted with more problems. Visiting homes was not easy. Rarely during the day were people at home, for all worked, and many of them worked seven days a week. At night the black-out made visitation extremely dangerous and unprofitable. Bombing raids frequently shattered the homes of interested people, and tracing names was a problem. Sometimes halls, too, as in my second campaign of the war, were blown to pieces by high explosives, and the evangelist was left with yet another task of rehabilitation. But our watchword always was, and still is, "Evangelize," and we thank God who gave us the power to "go" and call a people out in the crisis hour.

Preparing Candidates for Baptism

By EVERETT E. DUNCAN, *Evangelist,*
Chico, California

AT ONE time I overheard several of our members discussing the work of a certain prominent evangelist. They were speaking of his methods of preparing his converts for baptism and of performing the ceremony. One of these persons said, "I don't feel Evangelist — is careful enough in instructing his converts before baptism about our beliefs and doctrines."

"No," the other replied; "on the day of baptism some of the men take a last puff at their cigarette, and flip it away just before entering the baptistry."

Personally I find it hard to believe this. Surely no Seventh-day Adventist minister could do thus and not feel an overwhelming condemnation resting upon his shoulders. However, if it was true of this particular evangelist, it may be one reason why he is not preaching the message today.

There are many methods and ways of preparing candidates for baptism. We might well consider several observations.

THOROUGHNESS OF PREPARATION.—This cannot be overemphasized. It may be that some of us, well acquainted with the doctrines, think we have covered the ground thoroughly enough when there are still many questions and doubts in the convert's mind.

I have been in places and called upon new believers who through some misadventure knew little or nothing about the Spirit of prophecy, or our stand on rings, tithing, or kindred prin-

ciples. Many times it brings discouragement, confusion, or embarrassment to these members.

HEART CONVERSION.—Thoroughness cannot be overlooked or overemphasized. Akin to thoroughness is true heart conversion. Whole-hearted conversion goes a long way toward eliminating our tragic loss through apostasies.

Thoroughness in conversion must be accomplished through a complete presentation of the message from the platform, through the medium of the baptismal class, and of course by personal visitation, study, and prayer. Personal visitation and restudy of the doctrines will go a long way toward eliminating any remaining questions concerning any of the doctrines or wrong habits or former ideas pertaining to beliefs. This, to my way of thinking, is one of the most essential parts of preparing folks not only for baptism and entry into the church but also for a part in the eternal kingdom soon to come.

Another phase that should be mentioned is the precaution of inviting the local church elders to sit on the baptismal class, or meetings, where converts are studied with and prepared for baptism. In this way the elder is acquainted with the converts, and vice versa. The elder thus becomes acquainted with the various problems of the new believers. This precaution also saves any feelings local elders might harbor for not having an active part in establishing new members in his church.

Another highly important step is at the proper time to encourage prospective members to attend Sabbath school and church services. In this way, even before they are baptized they are acquainted with our message, they learn to feel that they are a part of the church, and they acquire the habit of attendance. In short, they are well established before they are ever baptized.

A method that I have found helpful is to have an early baptism in the tabernacle. If the evangelist and workers are in a new location a few weeks before the effort begins, they soon acquire names of some who may be already prepared for baptism. After checking with these people thoroughly, the evangelist will find some to be well acquainted with the message and ready for membership. And so I usually baptize such at one of the meetings, so that the interested folk attending the lectures may see a baptism. This makes a profound impression upon them and goes a long way toward breaking down barriers and helping them to make up their minds to take this sacred, solemn step.

A suggestion made by one of our union conference presidents is excellent—that of encouraging the “buddy-up” system among our church members, with reference to new members. That is, have older members take a definite interest in each new member, and be their “buddy,” so to speak. Surely this has been a neglected work in too far many cases, but if carried on would

greatly aid in eliminating the large number slipping out the back door.

Steel experts reported that when the twelve-ton bomber struck the Empire State Building in New York City, the impact was as great as if 450 seventy-five-millimeter shells had fired at the structure simultaneously at point blank range. Nevertheless the steel framework of the one-hundred-and-two-story building showed amazingly few signs of the tremendous shock, the American Institute of Steel Construction said, adding that the framing “eased itself only very slightly, as a prizefighter rolls with a blow.”

One reason why this tallest building in the world could stand such a terrific shock is that its amazing substructure is well grounded. So it is with the Christian. If he has been well grounded in the doctrines of this message and has experienced true conversion, he is the more ready to withstand all the shocks and bumps and attacks of the enemy of mankind.

Surely the work of the minister, the evangelist, the Bible instructor, the layman, and the local elders and members of our church have a grave responsibility in preparing interested ones for baptism and entrance into our church and the kingdom of God.

Voice of Prophecy in Africa

By E. L. CARDEY, *Director,
Voice of Prophecy, South Africa*

MODERN inventions have placed in our hands two mediums of rapid dissemination of thought to the masses of mankind—the public press and the radio. It may be an open question as to which of these has the greater power of influencing the masses. Both have been brought into being in these days to be used of God to carry His last message to a dying world, in a short, quick work, to be done before Jesus comes.

It is my conviction, however, that in the main we should recognize each of them as an advertising medium. The full message cannot be presented either over the radio or through the newspapers in such a manner as to make Seventh-day Adventists. To accomplish this—and this is the ultimate purpose in all our work—a more personal contact must be secured and maintained with the honest seeker after truth. Here is where our Bible correspondence school method comes in, to ripen the seed that has been sown in other ways.

For many years I believed that if we could reach the honest in heart in a city or community we could quickly finish the work, and I have been experimenting with various means of attracting the attention of such persons. I realized that when we held public efforts we put out our advertising material to attract sincere peo-

ple to our meetings. But only those who attend the meetings can be helped in such an effort. It has been my observation over a long period of time, both in the States and in South Africa, that at least ten per cent of any given population will gladly study the truths of our message if properly approached. Since we never get even one per cent of the population to attend a meeting, the question has long been in my mind, "How can one attract the attention of a large number of people who cannot be influenced to attend a public effort?"

Since the daily papers and magazines are read by most people in civilized lands, it seemed to me that if properly used, this medium of public information might be used to attract the attention of inquiring searchers after truth. For years I tried out this theory by writing articles for the newspapers—either paid or free articles. But through it all there was but little comeback of names. So it became evident that my method must be changed.

Finally, in 1938, in Cape Town, we tried a new method of writing, and immediately found the response much greater than we had even hoped for. When over three years ago we began a campaign through fifteen or more papers and magazines of South Africa, in both English and Afrikaans, we found that this method attracted the attention of many thousands of persons who wrote in and asked for the Bible lessons. Many asked for them in both languages. Up to the present time our efforts have been confined very largely to the European people, but we hope to branch out soon into the great native language areas. Already we have some fifteen thousand native black people taking the lessons in English, and the results among them in securing Sabbathkeepers is most gratifying.

Using Public Press to Get Names

How should the articles be written in order to secure the largest number of names? Will a simple box advertisement, giving the name of the Bible school and inviting the reader to write for the free lessons, be effective? Will an article that arouses an interest and satisfies that interest bring in names? The fundamental principles of salesmanship are fitting here: Raise a question or questions in the mind of the listener or reader; create an interest; present the facts; and close the order. This same method should be followed in preparing an article to secure names, but it should not attempt to answer the questions raised in the article, for these must be presented in the Bible lessons which are to be sent out. Millions of people everywhere want to know the answers to such questions as the following:

1. What about Russia and world peace?
2. Will the Jews become a nation?
3. What about the atomic age, and prophecy?

4. When will they say, "Peace and safety"?
5. What is God's plan for world peace?
6. Will the four horsemen ride again?
7. Where are our departed loved ones?
8. When should I visit the medium or palm-ist?
9. What is man's only hope?
10. How can I escape the divorce court?

If the articles attempt to answer these questions, the results in securing names will be very, very small. But unless one secures the names of inquirers, there can be no results in the final harvest of Sabbathkeepers.

PREPARATION OF ARTICLE.—It is not necessary to write a long article. We have found that an article of three to four hundred words, including the advertising material about the Bible school, is quite sufficient. This will make a newspaper article of seven to ten inches long, one column, when set up with a box heading.

Take such a subject as "Russia and World Peace." Since this question already bulks large in the minds of thinking people everywhere, we can easily raise the question as to whether the Bible prophecies have anything to say about the prospects of peace in the world. Then quote one or two texts such as Jeremiah 25:32; Ezekiel 38:16; Joel 3:10; and Matthew 24:7. Additional questions may be raised after quoting the text, and a statement made relative to the conditions in the world. Such statements should be those with which people are apt to agree. This is essential, for we must cover all disputed points in the Bible lessons which will be sent to the inquirer.

The article may then close with the statement that all the questions raised will be gladly answered if the reader will write to — Bible Correspondence School, or whatever name and address may be used. We have found that it helps as a rule to state that "stamps for reply will be appreciated, but are not necessary." Also one can sell many books by placing an advertisement at the conclusion of the article. We tell about a small book, if possible on the subject matter presented in the article. These sales go a long way in paying for the articles in the papers. However, the lessons and literature are sent out to the inquirer free and without future obligations.

Through following these simple principles we have secured the names of tens of thousands of earnest persons who desire to study the truths of the Bible. The names secured in this way are of those who not only read the article but take the time to sit down and write a personal letter, usually saying they are interested in knowing what the Bible says about such and such a question. When they have manifested this much interest, we believe they should receive the entire course of studies, unless and until they write and ask for the studies to be stopped.

People often come to our evangelistic services for a few times when the meetings first begin, but for various reasons they soon stop coming. Then later on, perhaps when the Sabbath truth is being presented, they drop into a meeting and are among the first to take their stand for the full message. Every evangelist of experience can testify to this. Then why should we stop sending lessons to people who have written in for them, if they fail to send back the first lesson? In Africa we are finding that the results are very good among those who never send back their lessons, yet when the whole truth is presented, they write in to say they have read all the lessons, and sign the covenant to keep the Sabbath.

If too much of one's budget is consumed in advertising to get names, of course there is not enough left to send out the lessons to all who ask for them. The radio is an excellent medium for advertising, although rather expensive. Our experience has convinced us that the newspapers and magazines are more ideal mediums for advertising and securing greater results in names. By using this less expensive medium, we have sufficient funds left to send the entire course of studies to all inquirers.

God has given us a wonderful truth to carry to the world, and has helped us to devise this new method of evangelism—the Bible correspondence school. I am sure it will be an effective means in finishing the work of God in all the world.

Do's and Don't's on Ushering

THE purpose of ushering in church is not merely to serve people, as in a theater or restaurant. Its purpose is to serve God. When the ushers see to it that an atmosphere of reverence and order is maintained before, during, and after the service, they do it for God. . . . What they do, they do not "as unto men, but unto God." They are a part of the total congregation which presents itself before God to worship Him.

DON'T—regard ushering in church as a mere mechanical necessity to direct people to their news, or a social function which church custom considers desirable. The whole congregation, and particularly the ushers, must have the right mental attitude for the work of ushering. Otherwise it loses its sacred character and will not accomplish its real purpose. No one should be allowed to usher who is proud, overly self-conscious, desirous of making himself known and prominent, wants to show authority, thinks he is doing others a favor, or has the idea that it is a job someone has to do, and since no one else is willing to do it, it is up to him to carry it out. All ushers must have the right mental attitude. Their motto must be, "We serve the Lord Christ."

DO—Recognize the importance of church ushering. Next to the minister, the organist, and choir, the ushers have the most important task to perform in the worship service. It is up to the ushers to keep order, to help create a spirit of worship, reverence, and friendliness in and about the church. These things are absolutely necessary. Without them the church service cannot be held. Furthermore, ushering is an important factor in the church's public relations. The ushers are the representatives of the church to the people who come to worship there. Visitors receive their first impression of the church from the ushers. And that impression may be the deciding factor in making a visitor a regular worshipper, or of causing him to go elsewhere. . . .

When the importance of ushering is realized, it will also help solve the problem of getting people to do the work of ushering. People like to do things that are important. That is a challenge. It will not be difficult to find and train a group of men for this work, if they are convinced that they are performing a valuable and important service. Therefore, emphasize the fact that ushering is a great privilege and a sacred duty; emphasize the importance of ushering. . . .

DO—Have regular meetings of the ushers for the purpose of instruction, interchange of ideas, suggestions, and discussion of experiences and problems. In some churches the ushers meet for fifteen minutes before every worship service. For example, if the service begins at 11 a.m., the ushers' meeting is from 10:30 to 10:45 a.m. This meeting is opened with prayer, after which some phase of ushering is discussed, and a final check-up is made for the ushering in the coming service. The advantage of this type of meeting is that it helps get the ushers to church on time and prepares them properly for their work. The disadvantage is that the time is too short to conduct a course on ushering. But whatever the arrangement, some provision ought to be made for the training of the ushers. They must know what to do, how to do it, and when to do their work.

DON'T—Let anyone usher who does not attend the training meetings, at least no one who has not been instructed. Ushers should understand that they cannot do their important work properly without attending the ushers' meetings, any more than the members of the choir and of the Sunday school staff can do their work without attending choir rehearsals and Sunday school teachers' training courses. Furthermore, do not fail to impress upon the ushers again and again that they must be at their posts at least fifteen minutes before the time of service. They are acting as hosts for God. When the people come (and we want them to come early rather than late), the ushers must

be there as good hosts, to greet them and take care of their needs.

DO—Seat the worshippers as much as possible where they want to sit. Ushers should study the congregation, learn the favorite places of the members, especially those that are hard of hearing, the near-sighted, the mothers with babies, and those who are ill. Visitors and people who come early are entitled to the best seats, if they want them. But no one ought to insist on his rights contrary to the law of Christian charity. Parents with small children should be seated in the rear, so that they will not disturb the whole congregation if they have to leave, and will feel they can go out without difficulty in case of necessity. For this reason it is well to rope off the rear pews for them. In churches which are ordinarily only half filled it is wise to distribute the people in various parts of the nave. This will give the appearance of a well-filled church, even if it is only half full. Besides, the empty seats can always be filled later, if happily more come than were expected. It is also important to get the front pews filled as early as possible. That is the secret of getting the people to the front. If you allow the rear and center of the nave to be filled first, it will be very difficult to persuade anyone to sit in the front. The reason for this is psychological. It creates the impression that the front pews are undesirable, since others have avoided them. It also makes some people self-conscious. Their timid natures rebel against the idea of going down the aisle past a lot of other people. It fills them with fear.

In large churches it might be well to have ushers stationed at various sections of pews, and to direct the people from one usher to another. That will do away with a lot of parading around by the ushers. The less of that you have, the better. And during the service these ushers sit in their sections, where they will become a part of the worshipping congregation, and will be able to serve the needs of the people assigned to them.

DON'T—Place children together in one pew, unless they are accompanied by their parents, or are with other older people. Don't try to force anyone to sit where he does not want to sit. Ushers must not express surprise or resentment if anyone does not follow to the place where they want to seat him. They must try to act as though nothing unusual had happened, return to such a person, and kindly give him a bulletin. No matter how provoking a situation may be, the ushers should always graciously give in to the wishes of the worshippers. If a reserved section is involved simply state that it is reserved, and suggest another place. Don't argue. Don't let anyone know that he is in the wrong. Ushers should always know where the empty places are, and never hunt for seats.

They should never run after anyone down the aisle.

DO—Give everyone a church bulletin with the directions for the service of the day. It is better to give such materials to the people in seating them, than it is to distribute them at the door. If the usher holds them in his hand until he has led the worshipper to his seat, and then gives him the bulletin, it will help solve the problem of getting the worshipper to follow him. The same thing is true of hymnals, if they are distributed by the ushers. Some find it more convenient to have hymnals in pew-racks on the back of all pews. The number of hymnals must be sufficient, of course for all worshippers. It may be desirable to give out the hymnals to latecomers. This will make it possible for the ushers to point out to them the particular place in the service that has been reached.

DON'T—be indifferent to the needs of the worshippers. Ushers should not be unconcerned when they see that someone does not have a hymnal, or a stranger does not know where to find the order of service. They should not fail to give those a bulletin who came in and seated themselves without the assistance of an usher.

DO—Be tactful with latecomers who want to be seated at once, even though the service is at a point in which no one should be ushered into church. A little study on the temperament of such people will enable the ushers to deal with them without causing resentment. They may hand them an open hymnal, showing them the place in the service which is in progress, and pointing out to them the next part of the service during which they can enter. If possible, temporary seats should be provided in the narthex for those who must be detained during the non-entrance periods.

DON'T—Welcome people when they come to church with any backslapping expressions, or any advances beyond a quiet "Good morning" (evening), or "Good morning, Mr. Jones." Don't shake hands with anyone, unless he extends his hand to the usher first.

DO—Conduct your work in a dignified and reverent manner. Ushers should be dressed neatly and appropriately for the worship of God. They should be courteous, pleasant, and kind. They should always be on the job. When their duties require them to be on their feet, they should be erect and tending to business. When they do not have to be up, they should be seated so as to be absorbed in the congregation and actively engaged in worship.

DON'T—There is no excuse for ushers dressed in a light golf suit, white shoes, and a loud necktie. They should not appear at a morning service wearing a wing collar and bow tie, which belong to evening dress. They should never enter into lengthy conversations among

themselves or with other people. They should not speak in a loud voice. They should not lean against pews or the walls of the church. They should not walk around during the service, or leave the church, unless it is absolutely necessary in the performance of duty. And the time to adjust the heating system, to regulate the ventilation, to open and close windows is fifteen minutes, at least, before the time of service; not during worship except in an emergency.

DO—In taking the offerings, the ushers should know and keep their place. They should remember that this is a part of the worship service. They should have an arrangement with the organist, so that he can bring the music to a proper conclusion as soon as the gathering of the offerings is finished.

DON'T—If the ushers go to the chancel before the gathering of the gifts, and again when the offerings are brought to the altar, they should not goosetep and march in military precision. This is no parade. Nothing beyond good order is required. No tramping of feet, no snappy timing, or precise turning add to the spirit of worship and reverence.

USHER'S MOTTO: "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3:23, 24.—PAUL H. LANG, *The American Lutheran*, April, 1946. (Reprinted by permission of American Lutheran Publicity Bureau.)



What Does Tithing Do?

1. It makes the conscience tender.
2. It is a safeguard against stinginess.
3. It is a wonderful stimulant to faith.
4. It strengthens obedience on all other lines.
5. It makes us appreciate the other nine tenths more.
6. It brings light to the mind on all other subjects.
7. It is regular, dependable, and not spasmodic action.
8. It gives us sweet access to God in prayer devotions.
9. It makes benevolence a fixed affection in the soul.
10. It makes God's special providence much more real to us.—*The Free Methodist*.

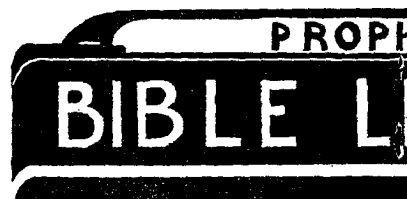


Linoleum Cuts for E

By ROBERT L. O.
Minister, Kan

THIS item is especially for young ministers and those who have a limited budget with which to work. If you are holding a series of meetings in a very small town whose solitary printer offers scant choice of type or illustrative material, do not dismay. Make your own cuts and use bold appropriate titles or an effective illustration for subjects such as "Heaven," "Hell," or "The Millennium." These cuts can be inexpensively made out of linoleum blocks.

A good linoleum block is nothing more than a piece of five-ply laminated wood with battleship linoleum glued to its surface. White surfaced blocks are easiest to work with because the design drawn on them shows up clearer than on dark linoleum. Do not try making a cut out of just any piece of scrap linoleum. Linoleum blocks manufactured to be used in printing are best, for they are type height for printers' convenience and are durable—withstanding at least 50,000 impressions. A 4 x 6 inch block is large enough to fit a two-column newspaper advertisement, or an 8½ x 5½ inch handbill, and costs only thirty cents.



THE GREAT MILLENNIUM



Evangelistic Advertising

SMUNSON, Licensed
sas Conference

These blocks may be secured from almost any commercial printing establishment or from a large school supply house. Hoover Brothers, 922 Oak Street, Kansas City, Missouri, is a suggested school supply house. The C. Howard Hunt Pen Company, Camden, New Jersey, also has excellent linoleum blocks. This company will send you additional information on block printing at your request; they also have the Speedball linoleum cutters which you must have in order to carve the cut on the block.

There are various sizes of cutters available, but a box of Speedball linoleum cutters, assortment no. 1, from the Hunt Pen Company has five different cutters, and is all that is necessary for almost any work. The handle that comes with this assortment of cutters has a screw chuck, which makes it easy to change the cutters.

Having purchased your cutters and the linoleum block, you are now ready to select or draw your illustration or title. Ideas for your cuts may be found in magazines, books, or posters. (The similarity between two of the accompanying cuts and parts of Arne E. Peter-

son's new silk screen posters will be recognized.) Some of the suggestions found will need to be reduced or enlarged in order to fit your handbill layout, and a pantograph will help considerably.

A way to draw your design to the desired size without a pantograph is to mark off into squares the design to be copied. Then draw an equal number of squares to scale, according to the size of cut desired, and

copy the corresponding squares. This method is easier and more accurate than drawing free hand.

The simpler your cut, the better. Make cuts for your sermons that have one word titles, using a cut for the title. If the subject has several words for a title, use a cut for a suggestive illustration rather than for the title.

Your selected design may be sketched directly on the linoleum with pencil, or it may be transferred to the linoleum with carbon paper. Remember, the lettering must be backwards after it has been transferred to the block, so that it will print correctly when the block is inverted for printing. Now cut out all the parts that are to be white in print. Cut carefully, watching your fingers, for it is easy to slip, and the sharp cutters make a nasty gash. Experience will bring out suitable techniques.

Success to you!



¶ It is said that the brother of Henry Ward Beecher once preached for him in Brooklyn, New York. When the packed congregation noticed that the regular minister was not to preach, many arose to leave the church. The visiting bishop brother quietly said: "All who come to worship Henry Ward Beecher this morning may depart at this time. The rest will stay to worship God."—*Watchman-Examiner*.

¶ ALL narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action.—*Ministry of Healing*, p. 335.

PHETIC
LECTURES

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

"Let This Mind Be in You..."

By WILLIAM F. NORWOOD, Ph.D., *Dean*
and *Professor of Cultural Medicine, C.M.E.*

LONG before the advent of scientific medicine, when the healing art was struggling to discard its primitive swaddling clothes, there arose in the Hellenic world a physician, Hippocrates by name, who profoundly influenced the course of medicine. Under the aura of Greek culture this Asclepiad made observations and pronouncements that pointed the way toward the scientific approach to human ills.

Even more admirable than his rational concept of medicine was his characterization of an ideal physician. The Hippocratic Oath shows to what lofty heights the ethical concept of medicine had reached in that remote age. "With purity and holiness," declares the oath, "I will pass my life and practice my art."

When one searches for the perfect incarnation of this ideal, the character of Jesus Christ in all its beauty and excellence stands pre-eminent. At this opening convocation of the year for senior and junior medical students, is it not most practical to re-examine the life of one who brought radiance and eternal glory to the ministry of healing?

It is not for us to know all that was in the mind of Jesus, but the record of His life and work offers an inexhaustible source for study and contemplation. As students of medicine you are interested in developing and maturing your scientific and spiritual philosophy. You are, furthermore, concerned with attempts to analyze the mental patterns of your patients. For such as you I suggest the advice of Paul to the Christians at Philippi: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. Not only do I suggest this brief passage as advice, but may I offer it as the theme around which your life of service may be oriented.

Success in the practice of medicine, for the most part, demands that a practitioner recognize and accept the fact that he is in the world to serve. Indeed, the fact that you are here today is an indication that you sense to some extent the course plotted by your calling, or you would have abandoned it before completing the difficult preclinical years. In your mind is a per-

sistent desire to see the practical application of your store of knowledge. Greater than that, there is, I believe, within the heart of each of you that measure of consecration which leads Christian physicians to recognize in each patient a soul to whom the Great Physician offers eternal life.

Your clinical contacts at the Los Angeles County General Hospital and at the White Memorial Clinic and Hospital will offer unlimited opportunity to develop what Dr. P. T. Magan often referred to as the "talent of people." You must sense ties of human companionship binding you to men of all races, creeds, and colors.

Jesus was a man among men. He chose to serve both the high and low. Much of His ministry was among the masses. He was at home with people, and understood their problems and difficulties. Early in life he sensed the necessity of being about His Father's business, a conviction which came upon Him while mingling with crowds and observing the hypocrisies of religious leaders. In His first pulpit experience Jesus declared His devotion to the needy, and set the course of His ministry:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18.

In the fulfillment of His mission Jesus chose to spend most of His time in the centers of Galilean population. Also bear in mind that Jesus' earliest education, although in a family circle of simple piety and unaffected religious zeal, was not carried out in the sheltered atmosphere of a narrowly orthodox Pharisaic home, or under the shadow of the temple, in a priestly family. It took place in Galilee, which was crisscrossed by the caravan routes of the time. Galilee was the trade emporium of Palestine in the first century, the crossroads of north-south and east-west traffic.¹

Hellenism, the prevailing philosophy in the eastern Mediterranean basin at this time, was well established in Syria, just to the north. This made Galilee the district of Jewry nearest to the Hellenistic world. In fact, Greek life, letters, and philosophy had infiltrated into Galilee,

¹Address at opening convocation, School of Medicine, C.M.E., Los Angeles, September, 1946.

and the cities particularly carried the marks of Hellenistic civilization. There was also the Oriental influence from the East. It is not strange then that orthodox Jews within the cloistered confines of the Holy City eyed with distrust their brethren in the province to the north.²

In such an atmosphere Jesus was born and educated. It is thrilling to contemplate His powers of intellectual and spiritual synthesis. Shunning both the materialism and the fanaticism of His time, Jesus lived a life of practical service which has become the inspiration of millions.

In the profession you have chosen, scientific curiosity and the desire to excel are important stimulants, but the one compelling motive of your life must be an indwelling desire to serve mankind as did Jesus. Disciplining yourself to assume the attitude of service merely because you "owe it to the world," or "doing right" because your religious background has created in you a premonition of retribution and a day of judgment, are both superficial approaches to a life of loving service.

In the fourth century of the Christian Era, when outward signs of the disintegrating Roman Empire became evident to the masses, the church naturally stepped into the breach by providing in a measure the security traditionally felt under the empire. The period of emperor persecution was over, and the church, expanding in power and influence, modeled itself after vanishing Rome. There was "a gradual transformation from apostolic simplicity to official grandeur, from purity to laxity, from persuasion as a missionary method to compulsion and repression."³

Sensing the insecurity of the age and lamenting the passing of an era in the development of the church, some frustrated Christians registered their protest by seeking spiritual perfection in quiet isolation. Thus monasticism, a religious escape mechanism for persons trying to flee the contagion of a corrupt society, attached itself to the church. Unmindful of Jesus' supplication for His followers—"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil"—thousands of Christians sought spiritual justification in isolation.⁴

Regardless of the virtues that may be attributed to the socially minded monastic orders that later sprang up and dominated the church, it is significant that medicine in Western Europe during these centuries of monastic culture was the most sterile of any period of its long existence. There is no place for isolationism, spiritual or scientific, in the life of the Christian physician. Jesus went everywhere, teaching, preaching, healing. "I am come," said He, "that they might have life, and that they might have it more abundantly." John 10:10.

"Let this mind be in you, which was also in Christ Jesus." —*To be concluded in June*

REFERENCES

¹ Ellen G. White, *Desire of Ages*, pp. 68-92.

² Canon David Capell Simpson, "Judaism, the Religion in Which Christ Was Educated," in a collective work, *The History of Christianity in the Light of Modern Knowledge* (New York: Harcourt, Brace and Company, 1929), pp. 156-157.

³ James Houston Baxter, "History of the Church, 312-800 A.D.," *op. cit.*, p. 495.

⁴ Monasticism was of ancient origin, having been associated with various ancient religions. Paul of Thebes, in Egypt, who withdrew to a cave in the Egyptian desert to escape persecution (middle of third century A.D.) and continued his hermit existence the remainder of his long life, is credited with being the earliest Christian monastic.

Food and Spiritual Development

By ADA MAY BUNCH, *Dietitian,
Sydney Sanitarium, Australia*

SO IMPORTANT was the work of Samson that his mother was given complete dietetic instruction before the birth of the child. "Neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe." Judges 13:14.

Daniel and his companions, although young, had seen the injurious effects of wine and luxurious living upon physical and mental health. And he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." "The Lord regarded with approval the firmness and self-denial of these Hebrew youth, and His blessing attended them."—*Counsels on Diet and Foods*, p. 31.

The parents of John the Baptist were instructed by the angel Gabriel, direct from heaven, upon health reform. They were told that "he should not drink wine or strong drink, and that he should be filled with the Holy Ghost from his birth."—*Ibid.*, p. 71.

And of our Saviour it was prophesied, "Butter and honey shall He eat, that He may know to refuse the evil, and choose the good." Isa. 7:15. If a simple diet was essential for Christ, the perfect One, how can we hope to overcome evil without self-control in eating? "The Redeemer of the world knew that the indulgence of appetite would bring physical debility, and so deaden the perceptive organs that sacred and eternal things would not be discerned."—*Ibid.*, p. 186.

God has given us very definite instruction on the principles of diet. Had we always followed this instruction we would have made greater progress in our spiritual development. As we study into the principles of healthful living, we see that they include much more than abstaining from certain harmful substances such as tobacco, tea, coffee, liquor, and unclean meats.

How often do you eat during the day? Physiologists tell us that under circumstances of relative well-being and emotional security an or-

dinary well-balanced meal will remain in the stomach from five to six hours. This time is prolonged by increasing the fat in the meal or by the ingestion of large quantities of complicated mixtures of foods. The statement in the Spirit of prophecy that "at least five or six hours should intervene between meals" has been amply vindicated by scientific study.

Do you eat too rapidly? This is probably one of the most common dietetic errors. "In order to secure healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia . . . will do well to remember this."—*Ibid.*, p. 107.

How much time do you allow for your meals? Mastication is the first step in preparing the food for use by the body. It is a mechanism over which we have very definite control. How important it is that we take time to perform this task efficiently, because if we do not the whole body will suffer sooner or later. Mastication serves the double purpose of breaking up the coarser particles of food and mixing it with the saliva. The extent of starch digestion in the mouth is determined by the degree of saliva that is mixed with the food.

The following statement by Max Einhorn, M.D., it is safe to say, could be substantiated by many practicing physicians. "Every physician has observed cases of gastric and intestinal catarrh, hyperchlorhydria (excess acid in the stomach) and other tedious digestive disturbances, the etiological factors of which could be found in existing tachyphagia [rapid eating]."

Were you happy today as you ate your meals? Or were you sad, worried, and anxious? We have all experienced the fact that emotional attitudes affect digestion. Fear, sadness, and worry depress the gastric functions. "Fear prolongs the emptying time of the stomach by at least one hour. Anxiety and resentment hasten the emptying, but decrease the acidity of the stomach."—WOLF AND WOLF, *Human Gastric Function*, p. 139.

Those who are excited or anxious would do well not to eat until they have found relief, "for the vital powers already severely taxed, cannot supply the necessary digestive fluids."—*Counsels on Diet and Foods*, p. 107.

Do you eat when tired? Physical fatigue as well as adverse mental condition can interfere with the process of digestion. "Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated."—*Ibid.*, p. 109. This truth is also borne out by physiologists and physicians who state that meals are best taken when the body is at rest.

Do you indulge excessively in sweets? Sweets are irritating to the delicate lining of the stomach, and pave the way for digestive upsets. Some who pride themselves on not using sugar on cereals or refraining from patronizing the candy dish too frequently, indulge

in quantities of soft drinks, especially during the summer months. It may not be known that a sweetened carbonated beverage contains two-thirds of an ounce of sugar (approximately 2 tablespoons). It is inconsistent to think oneself virtuous by refusing sugar or a piece of candy only to take the equivalent or more in each carbonated drink. "Sugar is not good for the stomach. It causes fermentation, and this clouds the brain and brings peevishness into the disposition."—*Ibid.*, p. 327.

Do you overeat? Heading the list of mistakes in eating is that of overeating. It is well to remember that a sense of satiety can be quite as valuable as the sense of hunger. "A common cause of indigestion is overloading the stomach."—F. L. MEREDITH, M.D., *The Science of Health*, p. 63.

"The alarming increase of degenerative diseases which affect the vital organs—the heart, blood vessels, liver, pancreas, and kidneys—has been found to be generally due to over-eating."—*Hygeia*, March, 1946.

"There is no greater fallacy than the idea that a man or woman can eat as if finishing himself or herself for a live-stock market, and at the same time realize many of the worth-while things of life."—MCCOLLUM AND SIMMONDS, *Food, Nutrition, and Health*, p. 116.

Studies in digestion have shown that a normal individual usually can digest a certain substance within a certain time. But if the quantity of that substance is increased, the digestion time will be prolonged, sometimes as much as two hours. (REHFUSS, *Indigestion, Its Diagnosis and Management*, p. 175.)

"The system receives less nourishment from too great a quantity of food, even of the right quality, than from a moderate quantity taken at regular periods."—*Counsels on Diet and Foods*, p. 103.

If it is not overeating it may be eating at the wrong time, eating the wrong kinds of food, or some other bad habit, but in one way or another we all violate the laws of health and life, and invariably we pay the penalty. For a number of years medical and scientific literature has been filled with the results of experiments on how the kind and amount of food eaten affects the health and well-being of the individual.

Dr. Tom Spies of the Nutrition Clinic, Birmingham, Alabama, reports success in rehabilitating workers to industry through dietary treatment. (*Medical Clinics of North America*, May, 1945, pp. 794-806.) Other nutritional workers have found that the learning ability of children is higher when the diet is adequate. (*American Journal of Medical Science*, November, 1944, p. 631.) At the Mayo Clinic, Rochester, Minnesota, a group of women were given an inadequate diet, but similar to that eaten by many American families. After a number of weeks the women all became depressed, irritable, quarrelsome, and fearful. Their disposition was restored to normal again after some weeks of a diet adequate in all nutrition factors. (E. N. TODHUNTER, *Everyday Nutrition for*

School Children.) Food does make a difference.

"The body is a most important medium through which the mind and the soul are developed for the upbuilding of character."—*Prophets and Kings*, p. 488.

"Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here often means the surrender of the whole being to evil."—*Prophets and Kings*, p. 488.

As Jesus was first tempted where Adam failed, so will every one of His followers be tempted to disregard the laws of health. This is one of the strongest temptations that man has to meet. Satan endeavors to ensnare every individual through the channel of hereditary weakness. (See *Counsels on Diet and Foods*, pp. 16, 40.) God has given us great light, and if we walk in that light, then will our minds be clear to understand His will concerning us.

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¶ WHEN temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquors, and that total abstinence is the only platform on which God's people can conscientiously stand. As this instruction is given, the people will become interested in other lines of Bible study.—*Testimonies*, vol. 7, p. 75.

"IT'S HARD TO BELIEVE"



One of the Free Mats Furnished by the Business Men's Research Foundation

A Design for Death

By THEODORE LUCAS, Associate Secretary of the M.V. Department

THUMB the pages of the popular magazine of the day. Any current issue will do. By that single procedure you may become a distinguished gentleman, a perfect hostess, a businessman of renown, a gallant explorer, or what have you? No need to put the brain and brawn to stretch to reach the heights. Just read the liquor ads. They are subtle, they are magnetic in appeal, they are rich and fanciful in suggestion—and damning in effect. If a journal isn't at your finger tips, look to the billboards. Their images reflect in every eye. Everywhere there's one to catch the glance of someone.

What a strange paradox! A nation of youth victorious in war, then ignominiously defeated by a hundred million dollar advertising campaign purposely designed for misery and death.

As a noble experiment, put liquor advertising to the test—you be the judge. Evidence is provided by your daily newspapers. Mark them well for a week and you will find liquor written high on the scoreboard of guilt, causing gruesome crimes, broken homes, hit-and-run drivers, embezzlements, murders, fierce fights. What are we to do? These are not the promises of the beautiful color illustrations depicting success, luxurious homes, and prosperous associates. What a travesty on youth to glorify a destroying habit that grips with viselike tentacles, and flings away the gold and green of life.

Adventists are under special obligation to manifest a spirit of expansive activity to work a curse upon those evils that make much of modern life cold and hard and bitter. It was my privilege to interview Henry F. Brown, a tireless temperance worker. On the theme of liquor advertising he had this to say:

"The objectives of churches and temperance groups should be to prohibit all liquor advertising; then in my opinion half the battle would be won. Could we have a law that would make it illegal to display liquor, to advertise it and thus glamorize it, few people would wish it.

"Little can be done with the present generation, but as far-sighted citizens we should determine that another generation shall not be cursed by liquor traffic, and that children shall not be deceived by the liquor barons into believing that it is nice to drink. All references to liquor should be eliminated from movies and magazine pictures. Then little difficulty would be sensed in governing growth of the habit."

Every church and Missionary Volunteer Society should contact the American Business Men's Research Foundation, which supplies mats free of charge to be inserted in newspapers. The address of the Foundation is American Business Men's Research Foundation, 53 West Jackson Boulevard, Chicago 4, Illinois. Our churches could very properly participate in this worthy project. Billboards such as are sponsored by Michigan's American Temperance Society (see pictures on page 24 of the

April MINISTRY), and the California Temperance Federation go far toward formulating American public opinion against the use of liquor.

Americans should energetically oppose the connection of liquor advertisements and sports, whether it be on the radio, in the newspaper, or in the magazines. Propaganda by the liquor forces that includes picturing alcohol as a food, or illustrations of pets which would appeal to children, or any recipe for using liquor, should be outlawed. One State (Oregon) has legislated against such evils.

Whisky ads picturing the most prominent, most successful men of business and science with a tacit endorsement of liquor should be opposed by every means possible. By these the reader gets the subconscious impression that in order to be an individual of distinction he must drink.

Fight liquor through education, legislation, and evangelism. Do it NOW.

Capitalize on Our Sanitariums

By CLIFFORD A. REEVES, *Atlantic Union Conference Evangelist*

BELIEVING that "the gospel of health is to be firmly linked with the ministry of the Word, and knowing that "it is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message" (*Medical Ministry*, p. 259) we have endeavored to give a well-balanced and consistent presentation of the health message throughout our Boston effort.

In addition to the periodic health lectures I gave during the evangelistic campaign, we sought, in a special way, to capitalize on the presence in the greater Boston area of one of our major institutions, the New England Sanitarium. With the hearty co-operation of the sanitarium manager, H. E. Rice, an excellent series of educational health lectures has been arranged and carried through. Having a group of more than 130 converts baptized into the message in Boston during 1946, we purposed through this series to establish them in the faith, inform them as to the scope of our health work, and give them something more in detail as to its message than could possibly be given in the general meetings.

Conducted one night each week in the Greater Boston Academy, these lectures and demonstrations formed a much-appreciated auxiliary to our regular evangelistic program. Opening the series with the topic, "Preservation of Health a Moral Duty," Dr. C. A. Haysmer laid a good foundation for all that was to follow, as he showed the relation of the Bible to good health. The striking facts and figures given by Dr. L. A. Senseman in his talk on "Al-

cohol and Its Effects" rallied all his hearers under the temperance banner. And "Self-Dosing with Drugs Including Tobacco," given by Dr. C. E. Parrish, medical superintendent of the sanitarium, made clear where we stand as a denomination in regard to these things.

The next week's meeting took the form of a demonstration of home treatments by the instructor of nurses, Miss Amanda Sloan, and some student nurses, showing how to administer steam inhalations, fomentations, foot baths, throat compresses, and so on. Then we were especially fortunate to have George Cornforth, veteran dietitian, give us an illustrated lecture on "How to Live Well Without Meat." This was followed, very fittingly, by a complementary lecture by Dr. M. L. Sprague on "The Normal Diet."

The message which Dr. Parrish brought on "Mental Hygiene" was greatly enjoyed, as was David Stone's talk on "Exercise and Physiotherapy." Giving his second lecture in the series, George Cornforth spoke on "Sugar and Its Effects." The big question, "When to Call the Doctor," was the theme of another demonstration by Miss Sloan and her students as they outlined the symptoms and conditions that would necessitate the presence of a physician in the home. Climaxing the whole series, Dr. A. M. Bond at the final lecture showed interesting pictures of our sanitariums around the world.

The primary purpose in establishing the New England Sanitarium at Melrose was for the evangelization of Boston. Mrs. White wrote that "the Melrose sanitarium is one of the greatest agencies that can be employed to reach Boston with the truth." And she continued, "We hope that those in charge of the work in New England will co-operate with the Melrose sanitarium managers in taking aggressive steps to do the work that should be done in Boston."—*Special Testimonies*, Series B, no. 13, pp. 12, 16.

Workers and nurses from the sanitarium help regularly at our welfare mission, taking a leading part oftentimes in the Sabbath school and preaching services. Thus the founding purpose of this great institution is being in some measure fulfilled. I would counsel our evangelists and ministers to capitalize on our sanitariums.



Use me, God, in Thy great harvest field,
Which stretcheth far and wide, like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me.

A place where best the strength I have will tell;
It may be one the other toilers shun.
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—CHRISTINA ROSSETTI.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

Salesmanship in a Song Service

By WAYNE HOOPER, *First Bass,*
King's Herald, Voice of Prophecy

HOW can a singing evangelist capture and hold the undivided attention of his audience, and, what is more important, obtain their enthusiastic participation? Let's make them *want* to sing! Here are some methods and suggestions in outline form, as a continuation of an article in the March, 1946, *MINISTRY*.

I. Proper Tempo

1. How well it would be if we could always strike a happy medium—not too fast, not too slow. Gospel songs are often accused of being jazzy and unfit for sacred use. I believe one reason for this could be the excessive speed at which we sing some of them. Homer Rodeheaver says that the song, "Since Jesus Came Into My Heart," was never intended to be sung fast. "It is full of a rich experience in salvation." Try slowing it down a bit.

2. Work with your pianist on establishing a proper tempo. The people will almost invariably pick up the tempo set in the prelude. Here again it is obvious that the accompanist is a vital link in the chain that holds the song program firmly together.

3. Don't be afraid to vary the pace *within* a song. The words of the first stanza may be bright and cheerful, while those of the third may be solemn and awe inspiring, and those of the fourth dark and dismal. It is easy to set new tempos for new moods. But it is a good plan not to surprise your singers too often. Tell them what you want to do on the next stanza.

4. Positive, graceful motions are much more pleasing than dead square-angled beats of the hand. This is a subject that might well be enlarged upon. I highly recommend to all song leaders a booklet by Homer Rodeheaver and Charles B. Ford, both veterans in this exhilarating profession. Rodeheaver writes on the practical side; and Ford, on the technical mysteries of making people sing. The title is *Song Leadership*, and it is published by the Rodeheaver Hall-Mack Company at Winona Lake.

II. Chorus Songs

1. In the last few years the use of the chorus has gained in popularity, until now there are many books which contain choruses only. Although all choruses may not be worthy of recommendation, yet there is a wealth of good chorus songs that can really contribute to the

song program. Limit yourself to a few and let them be learned well enough to be enjoyed before going on to the new ones.

2. Try some out and hold to those that "take" well. The short ones usually go best. An exception to this, however, is "Jesus Is the Joy of Living," from *Christian Service Songs* (Rodeheaver Hall-Mack Co.). We used it during the Week of Prayer at La Sierra College this fall. The students learned it quickly and sang it in a thrilling way, even though it is a bit long.

3. Sing the chorus two or three times in different ways and tempos to add variety.

4. "With Thy Spirit Fill Me" (*Gospel Melodies*) is a spiritual chorus that can be used at a definite time in the program, possibly before prayer is offered. It brings a heavenly hushed atmosphere into the meeting.

III. Song Service With a Subject

It is essential that the program be planned in line with the evangelist's topic for the evening. Think of the possibilities of fitting the music to the subjects like "Heaven," "Jesus the Hope of the World," "Second Coming of Christ," "Love of God," "Cross of Christ," and many others. The special numbers should also be part of the theme and add to the build-up for the sermon. Take a sermon on the cross, for example. Here are a few songs:

"Old Rugged Cross" (an old favorite)

"The Way of the Cross Leads Home" (another favorite)

"When I Survey the Wondrous Cross" (hymn by choir)

"The Christ of the Cross" (solo)

"Near the Cross" (consecration hymn)

The subject of Gethsemane makes an impressive service. I like to sing a song with the lights out, and a single light burning behind the well-known picture of Christ in the garden.

IV. Theme Songs

1. Anything that is done over and over soon becomes a habit and a part of life. So we must be careful in choosing theme songs for the meetings, to pick those that will be an uplifting factor in daily living.

2. There are four or five spots where a theme song may be used, but it is monotonous to use it more than a couple of times in any one meeting.

To open the song service you might use "Jesus Is the Joy of Living" if you like to start on a joyous note, or "Open the Door of Your Heart" if you wish a quiet beginning.

For use as the ministers enter, "With Thy Spirit Fill Me," "Turn Your Eyes Upon Jesus," "Spirit of the Living God," are all effective. It seems to have a quietening influence if you remind the congregation of the presence of the Holy Spirit as they sing. To precede the sermon, if you are working with an evangelist who can and will sing with you, try "Jesus Whispers Peace" (Rodeheaver) as a duet. This helps solidify the impression that the song leader and the preacher are a team, working together.

As the people leave the auditorium, "I'm on My Way Home" (*Gospel Melodies*), sung by the choir, will leave in people's minds a meditation on keeping a heavenly goal.

V. Choice of Music

1. Here is one of the most important things to remember. For every type of gospel song or hymn, there are people who are especially devoted to that class of music. In the evangelistic field we must honor people's likes and dislikes, and if possible, mold our program according to the group with whom we are working, at the same time upholding the standards of quality and musicianship. Older folk love to sing the tried and true stand-bys, while a young audience often enjoys the new songs.

2. Let us not discriminate against all songs in a certain signature. I know one song leader who is filled with horror at the thought of using a song in six-eight time. Another evangelist once wrote an article in one of our papers in which he deplored the sacrilege of including music in three-four time in any sacred program. Now I can name several hymns and songs in each of these signatures that have stood the tests of time and popularity. As examples, take these in *Gospel Melodies*: "We Know Not the Hour" (No. 171), "O Let Me Walk With Thee" (No. 59), "Faith of Our Fathers" (No. 236), "Grace Greater Than Our Sin" (No. 9). Hearts are touched and won to Christ by music that is loved and enjoyed, regardless of the key, signature, or rhythm.

3. A well-balanced song service will find use for both hymns and gospel songs. The proportion of each naturally depends on the nature of the service. An evangelistic service often calls for more gospel songs than hymns, for it is in this medium that the stories of salvation, God's love to man, and the basic doctrines of the gospel are set to music. I like to make it a feature of the evening to use one of the old well-loved hymns at the half-way mark, and present it, or sing it, in a different way. People look forward to a regular feature of this kind.

4. Have you tried selections from the floor? This is not always a safe practice, but if you use it, you should know your book and song numbers by memory, and be careful to allow only those songs that are good for group singing. If you use this plan too often, however,

you may give the impression that you did not take time to plan the program, and this must never be.

5. After the effort is well along in weeks, it is interesting to find out people's favorite songs and hymns. Pass out slips of paper and ask each person to write down three of the songs he likes best. Then a night or so later, after you have time to compile the results, build your service around the five songs that polled the most votes. Start with number five, progressing on up the list until the climax comes on the number one song of their choice. You will be surprised at the outcome sometimes! Anyway, it is another way of finding out for sure what a particular group of people likes to sing.

These are but a few ideas. You can think up many more by a little concentrated effort. People love to sing, but sometimes we have to prove it to them. Convince yourself that you have a worth-while product to sell by getting enthusiastic over your own and others' ideas. Then sell this product—good music—with a smile on your face, and a prayer of thanksgiving in your heart to God who gave us voices to sing!

Radio Evangelism in Action

Plans, Methods, and Objectives

Off Again

On Again

Gone Again—

Radio Men

By HORACE J. SHAW, Assistant Secretary,
North American Radio Commission

FRESH from the internship! "Yes, sir, it's the air for me. I'm going to have my own program. It's going to be different. That's the first must."

Thus the enthusiastic pastor appointee tells his fellows at an early workers' meeting that he is out to put on topnotch broadcasts that will get the dials tuned in and the interest keyed up. Let us see how he goes about it.

First he sees the local station about the schedules across the board. Deftly the sales manager shows a fill up on sustaining time. The preacher points out what an excellent thing a good religious program can be as a public service feature. "But we are holding religious programs for Sunday," counters the catchy salesman, "and we are top heavy on that now." (He means top heavy on mediocre stuff, but he doesn't want to hurt the enthusiastic

broadcaster-to-be.) Class A time is out. Class B might be a possibility a little later on. Class C only is available—time so early folks haven't stretched an eyelid yet, or so late that only broken-up cocktail parties venture to dial. And they want dance music, not a preacher.

To do all things necessary to get on the air? He's for it. An early Sunday morning program. He'll have it so interesting that the first listeners will crusade for him as the first, best, and only.

But wait. The program director asks to hear a transcription of his program. Not available yet, but he will have one the first of next week. With audition disc promised, and a polite "good day" from the station potentate, our would-be preacher of the air waves takes off for home and study.

Once in his car and homeward bound there is new determination in everything he does. Accelerator, steering wheel, and brake feel the firmness of new pressure—a master touch. Typewriter keys bounce with new life.

Our religious broadcaster convinces his wife, the young people's society, and the church board that for less than ten dollars he can get a fine transcription cut of the type of program he intends to put on. So he sells them on the idea of support and offering. This way he assures them it won't be necessary to ask the conference for an appropriation. People catch the fire. Musical talent, trained and latent, is summoned. The first rehearsal leaves the preacher jittery but hopeful. A few more ends to tie before the dress and actual cut. Script is given final polish and cues are marked. Timing is split second. The fact is that this program is built around the preacher's best and favorite sermon theme. But when preached, it never had such predelivery shine. The blank transcription gets the grooves. From recording studio to broadcasting studio, Evangelist Ambitious totes his potential atom.

The true story sequence nobody knows, not even we. But a thirteen-week contract seems mutually agreeable for a fair Sunday quarter hour. The first program is put on just as it was originally recorded—only live. Slight differences in announcement are the only changes. All else goes as previously rehearsed. The church listens in on that grand Sunday. They are proud of their pastor and his good organization. What natural ease! What good diction! Preacher of the air goes home, relishes a tasty meal served by a proud wife. He relaxes—and that's where our story takes to the minor key.

Then, oh, then, what happens? Somehow he never gets back in fighting form to his pristine presentation. The second broadcast suffers from rehearsal that is a day late. The third broadcast does not even get a rehearsal. The script for the fourth broadcast is finished fifteen minutes before airing. The fifth isn't even finished. The sixth week one of the musicians gets

laryngitis. But that will not ruin another program, because our "mikester" has decided in favor of recorded selections from the transcription library. The conference president calls a workers' meeting on Sunday morning during the seventh week, and there is a time conflict for the broadcaster. A hurried transcription comes to the rescue. The following Sunday's program is neglected in favor of a new evangelistic series to open that very night. True, announcements and invitations are given over the air, but the equality of the program has declined. Instead of prepared script, book reading is the easier way out. Now less than a prophet is needed to tell what happens between this and the termination of the thirteen-week program contract. Station desire for renewal of this religious quarter hour is never expressed. In fact, the station announces a new policy of nonrenewal for religious program contracts.

Somebody beside our broadcaster must now save face. He's too busy, says he, to carry on such an intensive program. As for the conference president, he says he's not convinced that local broadcasting pays, forgetting that there are some excellent programs given by ministers in other conferences, with real Adventist baptisms resulting.

Just what is the responsibility of leaders in our radio work? We must encourage our men of radio conviction to—

★ *Count the Cost*—the cost of station time, the cost of personal effort and time to produce high grade broadcasts, and programs of professional quality and continuity.

★ *Plan for Broadcasts* that preach the message with a man-in-the-street appeal—presentations that grip. We believe that each one of the twenty-two fundamental beliefs of Seventh-day Adventists, as given on pages 4, 5, and 6 of the *Yearbook*, can be adapted to radio presentation. Courage and discretion are needed for a production like this. Who will be the first to tackle such an adventure in radio ministry? Send the Radio Commission that transcription or completed script. Here's a service of inestimable value.

★ *Encourage Our Educators* to offer practical radio courses in radio speech, writing, and production. If men have to be trained for church and tabernacle preaching, the need for preaching inspirationally via the microphone pulpit is paramount.

★ *Go From Microphone to Home*.—Then, conference administrators, let's ask our conference committees to study means for releasing workers to follow up interests. Yes, the Bible correspondence schools can do an excellent initial work here. But, as yet, there has never been developed a substitute for personal visitation and Bible readings. Workers must be freed to take on radio interests. Laymen must be qualified before they are entrusted with these re-

sponsibilities. Let us consider the microphone as the entering wedge—a spiritual awakener. It does not baptize any more than does a book or a magazine article. However, it will cause men to cry out, as of old, "Men and Brethren, what must we do to be saved?" Let's have the workers ready to bring that answer. This is a matter for study that rightly appears on conference committee agendas.

★ *Honestly Appraise.*—Let's be honest about this radio ministry. The glamour is soon faded if entertainment is our aim. Compelling conviction should be our motive. Hold with us here, ministers! Our song and sermon, plot and story, must be Bible centered, to save.

★ *Show Frank Concern.*—Our men in radio should be frankly concerned as to where poorly thought out radio plans will lead. There's a warning sign on the horizon to religious broadcasters who indulge mediocrity. Heed it we must.

Radio's Definite Place

By F. M. OLIVER, *Radio Evangelist, Lewiston, Idaho*

WE HAVE been broadcasting the third angel's message over station KRLC here in Lewiston each Sunday afternoon for over five years. The program is called "The Light of Prophecy." The interest continues, and new friends are being made right along.

Before going on the air we visited the manager a number of times. These were friendly visits, and we have found out that these contacts have been a great help to us as we have gone on with our work. The manager told us that he was in favor of religious programs as long as we did not refer to other denominations, but that we were at liberty to preach the Bible as we understood it. We have never mentioned other denominations in our broadcasts, and this has pleased the manager very much. We know of others who have tried it, and they have been asked to discontinue their broadcasts. Our association has been pleasant, and a number of times we have been informed by the station manager that our program is one of the best put on over this station.

In presenting our great message over the air we have presented Jesus, His love, and His righteousness, leaving out entirely what others believe, and we find that it pays big dividends.

One Sunday afternoon some time ago I presented the Lord's day according to the Bible. On Monday morning the manager called me over the telephone and told me that he had heard my sermon the day before. He said that he liked the message very much, and that it had made some things clear which he did not understand before. He also stated that he thought I

should repeat the program on the air in the near future.

I visit this man often at his office. He is quite friendly to our work and one of our best contributors to Ingathering. As we have presented Christ and His righteousness in the third angel's message, souls have responded to the truth and a number have embraced it.

The radio has its definite place in the finishing of the great task before us, and we should present the message in such a way that it will draw men to behold Christ the Saviour of the world. When we reach the glory land, we will surely meet a great many who have been won to the message through the medium of radio.



How Angels Protect God's Servants

"COULD our eyes be opened, as were those of the servant of Elisha at Dothan, we should see evil angels all around us, urging their presence upon us, and watching for an opportunity to tempt and overthrow us; we should also see holy angels guarding us, and with their light and power pressing back the evil angels.

"If we could only see the many dangers from which we are daily preserved by the holy angels, instead of complaining of our trials and misfortunes, we would talk continually of the mercies of God. How precious in the sight of God are His people! *If Satan had his way, whenever an effort is made to bring souls into the truth, both the minister and those who come to hear would be made to suffer in body and in mind.* But angels of God are commissioned to accompany His servants, and to protect them and their hearers. Satan pleads for the privilege of separating these angels from them, that he may compass their destruction; but Jesus forbids it. *If it were not for the constant guardianship of these angels, we would not be able to live on the earth and present the truth.*"

—MRS. E. G. WHITE in *Historical Sketches*, p. 156.

Are You Moving Soon?

IN order not to miss a single copy of THE MINISTRY, you should notify the Review and Herald, Takoma Park 12, D.C., giving both old and new addresses. The post office does not forward magazines, even if you leave a forwarding address. Many transfers and changes of address occur during the course of a year. If you are moving, send in both your old and new addresses, well in advance, and thus save delay and expense, and avoid missing your numbers of THE MINISTRY.

The Query Column

Bible Questions and Worker Problems

"Monsters of Humanity"

In "Testimonies for the Church," volume 4, page 519, Mrs. White speaks of Nero and Caesar as "monsters of humanity" and "satanic in their cruelty." She says further that they were "lauded by the world while they were living; but when they were buried, the world rejoiced." Granted that all this is true regarding Nero, is it not an inaccurate description of Julius Caesar or Augustus Caesar?

WERE the term *Caesar* so limited in its application as to include only the first two emperors of Rome, there would be sound basis for question. Like the word *Pharaoh*, however, *Caesar* may refer to any scientific ruler, or it may have a generic meaning. In the New Testament, reference is made to Augustus Caesar, Tiberius Caesar, and Claudius Caesar, but at the time Paul made his "appeal to Caesar," Nero was in supreme power in Rome. Luke 2:1; 3:1; Acts 11:28; 25:8-12. The term is defined by one authority as:

"The cognomen of the most renowned branch of the patrician *Gens Julia*, which claimed descent from the mythical Iulus, son of Aeneas.

"The earliest Caesar [Gaius Julius, 102-44 B.C.] left no direct male descendant to bear his name. Since he adopted Octavius (afterward the emperor Augustus), the latter took the name. From Augustus, it passed also through adoption, to his immediate successors, Tiberius and Caligula, Claudius and Nero (though not Julii) continued the name, which died out as a family name when Nero was killed. Henceforth it became a title of the reigning emperor; Vitellius alone refused to accept it. From Trajan's reign, it stands regularly after the title Emperor (*Imperator Caesar*)."—*New International Encyclopedia*, Art. "Caesar."

The Lives of the Twelve Caesars is the title of a book written by Suetonius about the close of the second century after Christ, giving biographical sketches of the Roman emperors from Julius Caesar to Domitian. The edition from which we quote, copyrighted 1931 by the Modern Library, Inc., New York, is said to be "an unexpurgated English version edited with notes and an introduction by Joseph Gavorse." Extracts from this source might be quoted at length regarding several of the Caesars, showing that what is said by Mrs. White regarding their characters would aptly apply.

Shocking and disgusting details of the vile practices of Tiberius Caesar, especially after his retirement to the island of Capri, are given by Suetonius (pages 145-147). Surely he was a "monster of humanity," of whom it is said:

"His cruel and cold-blooded character was not completely hidden even in his boyhood, . . . but it became still more noticeable after he became emperor."

Following the relation of a number of specific

instances of brutality and cruelty, our author continues:

"He did so many other cruel and savage deeds under the guise of strictness and improvement of the public morals, but in reality to gratify his natural instincts, that some resorted to verses to express their detestation of the present ills and a warning against those to come:

"'Obdurate wretch! too fierce, too fell to move
The least kind yearnings of a mother's love! . . .

"'Instead of wine he thirsted for before,
He wallows now in floods of human gore.'"

—Pages 152-154.

Was there rejoicing when he died? Of this it is written:

"The people were so glad of his death, that at the first news of it some ran about shouting, 'Tiberius to the Tiber,' while others prayed to Mother Earth and the Manes to allow the dead man no abode except among the damned."—Pages 162, 163.

Even more striking are Suetonius' depictions of the brutality and heartless acts of Gaius Caligula, the successor of Tiberius, but it is not necessary to cite more here.

Granting that the use of the dual expression "Nero and Caesar" involves a technical verbal difficulty, the question at issue really is whether the statement of fact in question can be reconciled with the claims that Mrs. White was guided by divine revelations in the reception of the principles that she taught. If we are to maintain that the messages were dictated orally, or that the hand of the writer was mechanically guided in the actual formation of the letters, then any imperfection even in the language or the choice of words would indeed present a real problem.

However, no claim for verbal inspiration or inerrancy of expression has ever been made by Mrs. White, or in her behalf, by the denomination which she represented. While she was in vision, scenes of the past, the present, or the future passed before her, and later she described what she had witnessed and the instruction she had received. For instance, in a two-hour vision in a schoolhouse at Lovett's Grove, Ohio, given to her after speaking a few words at a funeral service, the views pertaining to the "great controversy of the ages," passed before her. (See *Life Sketches*, pp. 161-163). In fulfillment of the commission to write this out, she produced a few months later, in 1858, a 219-page book, the contents of which may now be found in *Early Writings*, pages 145-295.

The article in *Testimonies for the Church*, volume 4, first appeared in the *Review* of January 8, 1880. This was before Mrs. White had prepared *The Great Controversy*, in which for the first time she dealt with history in a detailed way. She was not writing as a historian, who must be punctilious in giving dates or names of personages. Her mission was rather to unfold the great issues of good and evil. The historical allusions relating to the development

of this theme were always secondary or subordinated to this great purpose.

In the paragraph in question it was clearly the purpose of the author to contrast the character of certain Roman emperors with that of Luther. All that is said of Nero is admittedly true. All that is said of Caesar is true, for there were in the line of emperors bearing that title those who were "monsters of humanity," who were "Satanic in their cruelty," and whose death was followed by great rejoicing of the people. If, instead of "Nero and Caesar," Mrs. White had written "Nero and Tiberius Caesar," or "Nero and Caligula," or "Nero and other Caesars," no possible objection could be raised regarding either its historical accuracy or its phraseology. The difficulty is wholly in the technical use of words rather than in any factual error. Inasmuch as she was not primarily dependent for her knowledge upon the study of history books, but rather upon panoramic views of the historical scenes that were brought before her in vision, the wording of the statement under examination can easily be accounted for.

D. E. ROBINSON. [Member,
E. G. White Publications Staff.]



The Watcher

By BERNARD E. SPARROW

Cover Thine eyes, O God, and veil Thy holy face
Before the pall of shame that shrouds our fallen race.

Green is this earth and wide, yet hapless souls are
pent
In squalid slums, to their eternal detriment.

Dark is the night where love, degraded into lust
For gain, drags womanhood into polluted dust.

Where love-starved urchins, roaming the heartless
street,
Creep into crime-filled lives on bare and furtive feet.

O God, long-suffered God, this heart of Thine doth
ache;
Watch us no more at sin, lest Thy great heart should
break!

Open thine eyes, My child, upraise thy downcast face
And see thy stricken world wrapp'd in My love's embrace!

Mine eyes have traced these wrongs through six mil-
lennial years
Till on Time's tear-stained screen no unknown sin
appears;

But love which bore the grief of Calvary's high pain,
Can never by man's callous cruelty be slain.

Unbreakable in strength, uncircumscribed in span,
Its power will pierce the pall of shame enshrouding
man;

Will liberate from lust, will sanctify desire,
And purge the selfish soul in sacrificial fire.

Keep watch with Me, My child, and soon thine eyes
shall see
The banishment of sin in perpetuity!

Page 36

The Larger Outlook

Principles, Perils, and Developments

Not Limited by Precedents

By A. W. ANDERSON, *General Field
Secretary, Australasian Division,*

DURING one of his great speeches on conciliation with America, in the House of Commons, in 1774, Edmund Burke, the famous orator, made reference to one of the honorable members of Parliament who held a responsible office in the government as a man who sought "to raise himself, not by the low, pimping politics of a court, but to win his way to power, through the laborious gradations of public service." Following his acknowledgment of this man's ability as a trained lawyer, he referred to his experiences after completing his studies of the law as follows:

"Passing from that study he did not go very largely into the world; but plunged into business; I mean into the business of office; and the limited and fixed methods and forms established there. Much knowledge is to be had undoubtedly in that line; and there is no knowledge which is not valuable. But it may be truly said, that men too much conversant in office are rarely minds of remarkable enlargement. Their habits of office are apt to give them a turn to think the substance of business not to be much more important than the forms in which it is conducted. These forms are adapted to ordinary occasions; and therefore persons who are nurtured in office do admirably well as long as things go on in their common order; but when the highroads are broken up, and the waters out, when a new and troubled scene is opened, and the file affords no precedent, then it is that a greater knowledge of mankind, and a far more extensive comprehension of things, is requisite, than ever office gave, or than office can ever give."

How true this is! Human nature is such a peculiar complication that to understand it one has to have a much wider vision than is possible to a man who spends most of his life within the four walls of an office. We must be brought into frequent contact with our fellow men; we should sympathetically and patiently listen to their different viewpoints, and in order that we may assist them to grapple with their individual problems, we should deal with them kindly and help them to fight manfully the battle of life. By holding oneself in readiness to help our fellow men and to understand their peculiar problems, we can add immensely to our own usefulness and much to our stock of knowledge. Mere book knowledge will not enable us to understand men. If we desire to understand men we must associate closely with them, and in our association with men we should not permit ourselves to associate only with those of our own class, or only with those who we may think will agree with all we say or do.

If we really desire to enlarge our vision we

The Ministry, May, 1947

should associate with all classes of men and endeavor to look at their varied viewpoints, remembering that we may learn something valuable from all men, old and young, rich and poor, learned and unlearned. Jesus took a personal interest in all types of men. In *Desire of Ages* we are told:

"Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him, felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually."—Page 254.

"Jesus met the people on their own ground, as one who was acquainted with their perplexities."—*Ibid.*, p. 253.

In his missionary work among the Gentiles, Paul "made all things to all men." His attitude toward all types of men is expressed in his own testimony to the Corinthians. He says:

"Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, . . . that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. 9:20-22.

It is little wonder that a man with such diversification of talents exerted such a mighty influence upon the Greco-Roman world—an influence so indelible as to reach through the intervening centuries till the present time. This is the broad pattern for missionary and evangelistic work in these last days.



Swing the Sickle Swiftly

By ARTHUR W. SPALDING

Swing the sickle swiftly,
For the storm cloud lowers,
And the shadows, nearing,
Press the fleeing hours.

Swing the sickle swiftly,
Pause not now to fear,
Though the threatening tempest
Draweth ever near.

Swing the sickle swiftly,
For the harvest white
Calls to you to hasten
In the failing light.

Swing the sickle swiftly;
Those who pause have lost
Moments from the hours,
At a priceless cost.

Swing the sickle swiftly,
Heeding not the rest;
The Master of the harvest
Asks of you your best.

Swing the sickle swiftly,
And the task complete,
Ere the tempest breaketh,
Shall the Master greet.



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HUNTERS AND FISHERS.—I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. They would read the evidences so wonderful and new to them, and would open their Bibles with a deep and new interest, as subjects of truth that had been dark to them were made plain, especially the light in regard to the Sabbath of the fourth commandment.

As they searched the Scriptures to see if these things were so, a new light shone upon their understanding, for angels were hovering over them, and impressing their minds with the truths contained in the publications they had been reading. I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth,—the very thing He was doing for them before they called upon Him.

And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy.—*Life Sketches*, pp. 214, 215.

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COSMETIC FORMULA.—An elderly Quaker lady was asked what kind of cosmetics she used because she had such a lovely complexion.

She replied, "For my eyes, pity; for my lips I use truth; for my hands, charity; for my figure, uprightness; for my heart, love; for my voice, prayer."

And there is, after all, no better make-up formula for real beauty.

PREACHER'S PERIL.—In the English Church, at Wragby in Yorkshire, is a very curious old window representing in colored glass the admonition of Jesus about the "beam" and the "mote." A man with a great piece of wood before his eyes is trying to extract a small speck from the eye of another. Many years ago that window with its lesson was purposely placed, not in the church proper, but in the vestry room, in order that the preacher, before preaching to others, might be reminded of his own peril.—PAUL L. BERMAN in *Presbyterian Tribune*, January, 1945.

"IT MAY BE TODAY."—A story is told of a stranger who came into a certain town and set up a business. The merchant hung a motto on his store wall. "It may be today," it read.

The customers who came in read it. One

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day one of them made bold to ask the merchant what it meant.

Said the merchant, "I am a Christian. I am looking for Jesus to come. He must first reckon with me. It may be today. It is a daily reminder to me that He may examine my case today."

(Contributed by MRS. W. H. ANDERSON.)

GOD'S YOKE.—The superintendent of a mission school read the text, "My yoke is easy."

Turning to the children, she asked, "Who can tell me what a yoke is?"

A little girl of ten said, "It is something they put on necks of animals."

Then the teacher inquired, "And what is the meaning of God's yoke?"

All were silent for a moment. Then the hand of a little four-year-old went up, and she said, "It is God's putting His arms around our necks!"—*The Religious Digest*.

SOMETHING HAPPENED.—"Something must have happened here," was the jovial remark of one man to another as they stood looking at the Grand Canyon. And he spoke the truth, even if he did mean it as a joke. Something caused the Grand Canyon. Here the law of cause and effect operated on a gigantic scale. Great results must have great causes, though the causes may begin their operation in a small way.

Here is an illustration from Dr. G. Campbell Morgan, one of the multitudes of similar occurrences which illustrate the power and the glory of the gospel. Calling attention to a particular family, he said: "When I first visited that home, there stood the mother clad in unwomanly rags, with marks of a brutal fist upon her face, and three ill-clad children clinging to her skirts. 'Excuse the children for running from you. They thought it was their father.' If I were a painter, I would like to paint you a picture of that home as I saw it a year later on a Sunday afternoon. They had moved out of the hovel into a cottage up on Main Street. There sat the father by the fire with three bairns who had run away from me a year ago. One was on his knee, one on his shoulder, and another standing by him. I never heard sweeter music than was made by the kettle on the hob that day. The woman who a year ago was in rags was clothed and the smile of love was in her face. Why this difference? Her husband had been converted."

Something happened in that family. And what happened was a greater event than the making of the Grand Canyon.—*Watchman-Examiner*.

HANG THE ROPES.—Several miles above Milton, Pennsylvania, when the ice was breaking up, a farmer got into one of his boats, purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the

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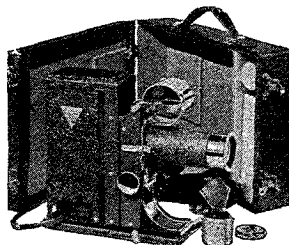
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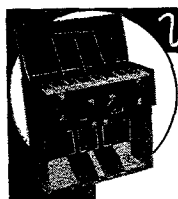
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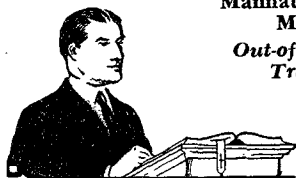
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bank and carrying it and him out into the current. A neighbor, seeing the danger, mounted a horse and with all speed rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge, and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet clear across.

By and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach he seized the nearest one and was drawn up and saved.

Now, one rope might not have answered the purpose. The pastor hands the rope of salvation from the pulpit, and sinners present do not seem to get near it; but if we will hang out ropes, sinners will certainly be saved.

(Contributed by D. H. SPILLMAN.)

✱ ✱ ✱

The Hidden Man

By MARK K. BULLOCK

Lord, let not my adorning be
Some ornament for men to see,
But may a quiet spirit show
That I my Saviour truly know.

Let me not seek the outward dress,
But Thy pure robe of righteousness;
And may the hidden man within
Reveal a life that's free from sin.

Lincoln, Nebraska.

✱ ✱ ✱

PARTNERSHIP WITH GOD.—ARTHUR NASH started a tailoring plant in Cincinnati after he had gone bankrupt in three other businesses. He ran his business on prayer, and when he died a few years later he left a personal estate of over a million dollars. ¶ Rollin Severance, started the Severance Tool Company at Saginaw, Michigan, in 1931. When there were several employees he started daily plant devotionals, citing the Scripture, "Him that honoreth Me I will honor." Today it is a 1000-man corporation spread over six states, with prayer meetings taking place in every plant between each of three daily shifts of workers. ¶ Peter Rookus, head of the Bay City, Michigan, Roofing Company is another industrial executive who keeps his business on the sunny side of solvency by prayer and plant brotherhood. ¶ Bob Le Tourneau, not only tithes his income far beyond the scriptural tenth, but holds regular religious devotionals with his hundreds of employees in all four of his plants.—*Christian Life and Times*.

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Valuable Current Excerpts

END OF HOPE.—We now stand at the end of an era. Man has run to the end of his psychological rope and his own power complex is threatening to destroy him. The forces with which he tried to solve his problems have created new and more baffling problems. They have made small problems great and great problems insoluble. Man's salvation now rests on his ability to shift from a base of power to a base of principle.

His problem is at root moral and religious. Analysis of it is complicated by the fact that, in the realm of ethics, power is a word that has been given diffuse values and many meanings. We speak of the "power of righteousness" and the "power of love." Such language is likely to confuse rather than clarify. Power is a word that is blackened with the smoke of burning cities and befouled with the blood of the defenseless. Let us rather speak of the efficacy of love or simply of the way of love. Let us avoid the use of the term "power" in our religious expression lest it cast a shadow over the other attributes of God and stimulate in us the psychological impulses that are already suicidally overdeveloped.—*Christian Century*, March 5.

SUPREME COURT RULING.—Protestants who have opposed the use of public funds for parochial school purposes were greatly disappointed last week when they read the decision of the Supreme Court of the United States concerning parochial bus transportation in New Jersey.

Mr. Arch Everson of Ewing, N.J., had objected to the state law in New Jersey which allowed public tax funds to be used for bus fares for children attending Roman Catholic schools. He got the Supreme Court to hear his two objections: 1. you cannot take by taxation a man's property and give it to someone else; 2. there must not be any law in the United States which respects the establishment of a religion or prohibits the free exercising of a religion.

The court, by a five to four decision ruled against Mr. Everson and its majority opinion said that New Jersey could use public funds to get children to Catholic schools since those schools provided a public benefit available to people of any religious belief.

The minority opinion cited both the first and the fourteenth amendments as sufficient grounds to forbid the use of state funds for religious purposes.

Naturally this ruling has no application to the other sixteen states that allow our Roman Catholic neighbors to use public taxes for the propagation of their faith. There will be other suits—and we hope that they take place very soon. If the present ruling is not reversed, the entire structure of democracy is threatened. There must be no public taxation for religion!—*Zions Herald*, February 19.

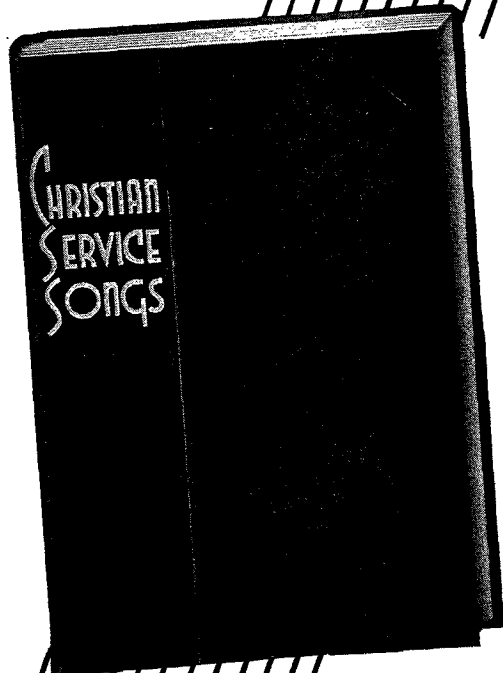
\$56 AVERAGE.—The United States is producing 40,000 new alcoholics annually, according to a report from the Yale Laboratory of Applied Physiology. Americans in 1945 spent \$7,800,000,000 for liquor—an average of \$56 for every man, woman, and child in this country.—*Prophecy Monthly*, January.

COMING ENCROACHMENTS.—At present, sixteen states and the District of Columbia provide some form of transportation similar to that given in New Jersey. With the encouragement furnished by the Supreme court, we may now witness a veritable raid on public funds in all states. American Protestants and Free Church believers must get used to paying taxes for the development of Roman Catholic

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schools and consequently the Roman Catholic Church. There can be no doubt as to whether the situation will remain where it is. In 1930, the Catholics won a decision on free textbooks for their schools. In 1947, it is transportation. New York State now includes medical and social services. Step by step, the encroachment upon our American ideal of religious freedom is made.—*Watchman-Examiner*, February 20.

BIBLE IN GERMANY.—The American Bible Society is planning to have one million Bibles printed in German for distribution to the people and churches in Germany.—*Converted Catholic Magazine*, March.

CONTRIBUTIONS TO RELIGION.—Contributions made by the American public to religion in 1945 scored a new high by passing the \$1,000,000,000 mark, but they amounted to only one-third of the nation's bill for tobacco and one-eighth its outlay for alcoholic beverages.

This is the report of the family economics bureau of the Northwestern National Life Insurance Co., Minneapolis, on the basis of official estimates made by the U. S. Department of Commerce.—*Religious Digest*, February.

PAROCHIAL TRANSPORTATION ISSUE.—Inroads are being made all over the nation into our public tax fund by denominational and sectarian interests. The fight against these illegal uses of public funds has taken on a truly partisan nature. The Roman Catholics are working hard to see to it that the tax funds are made available; Protestants are insisting that no state funds shall be used to finance church ventures. Our mission of protest in this case is based on a sound democratic principle that insists that no person shall be taxed to support a church. Protestants feel that the Roman Catholics are completely wrong in this issue, and say again that they

will use every means possible to see to it that justice shall triumph in the ultimate decision.—*Zions Herald*, October 30, 1946.

CATHOLICISM IN SOUTH AMERICA.—A recent law in Panama taxes all church property except that owned by Roman Catholics. In Colombia under its new conservative Catholic government the Colombian minister of education and the minister of education in every state are active Roman Catholics. In Peru under the liberal Apra party, on the other hand, conditions have improved for Protestants, in spite of the strength of the army and the priests. Persecution of Protestants in Brazil, however, has been intensified.—*Converted Catholic Magazine*, March.

CHURCH UNION IN ENGLAND.—The National Federation of Free Church Councils announced in London it will appoint representatives to meet delegates from the Church of England to discuss the question of church union. The federation embraces all Protestant faiths except the Anglican.

A preliminary meeting of Methodists, Presbyterians, and Anglicans has already taken place.—*Religious Digest*, February.

PURGATORY ON EASY TERMS.—Roman Catholic newspapers in the United States are filled with advertisements and appeals for money for masses to rescue souls from purgatory. The "Purgatorial Society" at 173 East Third Street in New York City, for instance, solicits \$10 a person, which can be paid "on easy terms," for a share in ten High Masses for the relief of souls in purgatory. A recent issue of *Our Sunday Visitor* (Aug. 11, 1946), widely circulated Catholic weekly, advertised a plan to offer Gregorian Masses "after your death," as "real insurance for your soul," against the fire of purgatory.—*Converted Catholic Magazine*, March.

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SYMBOL OF HEROIC FAITH.—"Pastor Martin Niemoeller was one of the persistent resisters to the Nazi movement in Germany. For nearly eight years he was confined in concentration camps, Dachau being the last. As a leader of the Confessional Church he was for many Christians throughout the world a symbol of heroic faith. Pastor Niemoeller said, 'It was the clergy and laymen of the Confessional Church whom Hitler shut up in concentration camps, and it was the clergy and laymen of the Confessional Church who nevertheless did not cease to preach clearly the irreconcilability of the Christian faith and Nazi principles.'

"Now Pastor Niemoeller is the Vice-President of the reorganized Evangelical Church. Every American who has the opportunity should hear the man who by his own suffering has earned credentials for speaking to our world."—*Presbyterian Tribune*, February 15.

ROME AND MOSLEMS.—The Vatican continues to cement its tie-up with the Arab world, as mentioned in our January issue. Full diplomatic relations are expected to be re-established soon between the Vatican and Egypt, according to a recent report of Religious News Service from Rome. The Arab State of Lebanon has already appointed Charles Hellou of Beyrouth as its Minister to the Vatican, which in turn will not only set up its delegation in Lebanon, but also appoint a secretary for each Arab country in the Middle East. A Vatican representative already functions in Beirut, Syria.—*Converted Catholic Magazine*, March.

SPIRITUALLY ILLITERATE GENERATION.—According to Dr. William A. Orton, professor of economics at Smith College, the current generation is spiritually illiterate and lacking in even the rudiments of theological knowledge. Speaking at the fifth annual Columbia University Conference on Religion,

he said: "The student today has not read the Bible and cannot understand any references or allusions to the Bible. What so many teachers thus experience in the classroom illustrates what a tremendous break there has been in the transmission of the Christian culture." What a shocking state of affairs—very largely true! Who are they that have robbed this generation of college youth of its Christian heritage? The answer is self-evident; certainly not the devoted Bible-loving Christian conservatives, but those of that school of ideas which captured the training centers attended by parents of this generation thirty years ago and devitalized Christianity through rationalism, evolution, and destructive criticism of the Bible. . . . We witness its tragic consequences: a generation of our brightest youth as blind in their knowledge of the Bible and the content of Christianity as are pagans in unevangelized parts of the world."—*Watchman-Examiner*, January 23.

CHRISTIANITY IN JAPAN.—Thus it has come to pass that Christianity and the church have an opportunity in Japan today such as they never had before. Not only are the minds and hearts of the Japanese people alert and receptive to that essence of character which, they have come to see, has made America powerful and at the same time generous; the governing authorities, both Allied and native, are now also positively helpful to the cause of spiritual and moral reform. In economic reconstruction as well as in social rehabilitation there is widespread recognition that religion has a specific function to perform. In personal relationships there is frank admission that Japan's old faiths and moral codes have proved their unworthiness to claim the loyalties of modern men and women. It is high time to give a new culture and its underlying Christian philosophy the opportunity to prove their value in the social, economic and political order that is in process of development.—*Christian Century*, February 5.

TO HELP YOU MEET THESE ISSUES

SUPREME COURT DECISION

The recent decision of the Supreme Court upholding a New Jersey law authorizing the transportation of children to parochial schools at Government expense has stunned literally millions of our citizens. It opens the way to other practices entirely contrary to American principles. If it is not reversed, all sorts of appropriations for sectarian institutions can be made. It opens the flood gates.

PENDING LEGISLATION

● In the first two months of the new Congress several dangerous bills were introduced. One is to provide for stamping the words "Observe Sunday" on first-class mail for two weeks each year. Three others propose to give aid from the Federal treasury to parochial schools. Two will give aid even where State constitutions forbid the using of tax funds for such a purpose. The proposed gifts to sectarian institutions run into millions of dollars for each year, and the period of time covered is unlimited.

● Another measure proposes to impose a fine of five thousand dollars or five years in prison or both for anyone who either deposits in the mail or withdraws from the mail for circulation any "papers,

pamphlets, magazines, periodicals, books, pictures and writings of any kind" that may cause any person to suffer obloquy or abuse or hatred because of his religious belief or because of his race. The most authentic history might be barred from the mails if this bill should become law.

● Two bills proposing calendar changes have also been introduced. Each would alter the fixed cycle of the week and cause the Sabbath to wander from day to day.

Emergencies have arisen in connection with recent judicial and legislative procedures. Your efforts to meet this situation will be greatly strengthened by a liberal use of the second quarter issue of

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SKYWRITING!—The most impressive piece of skywriting I have ever seen, blazed out in the night this evening over Washington, D.C. A giant dirigible (265 feet long and 60 feet in diameter) equipped with incandescent letters of fire 27 feet high, superimposed upon 170 feet of the dark background of the ship, roared across the heavens bearing a message that all were impelled to read. It was an ever-changing running sign, spelled out by 10,000 electric bulbs, visible to the populace over an area of five miles. It was a motion picture ad, with weather reports and important spot flashes—and a most effective one. Would that messages of eternal import might be emblazoned by night before the gaze of multiplied millions of earth in every land and tongue! What would the populace of other generations have thought could they have seen such a strange spectacle? The mechanical advances of today were designed as aids for the effective heralding of the everlasting gospel. Their possibilities should be perceived and their facilities employed by the heralds of God's transcendent message. Dignity, effectiveness, and appeal should blend. We need more aggressive, daring plans to bring our message before mankind.

MANIPULATION.—He who seeks to bolster or to bring about his own advancement through manipulation—work-ups among friends, lobbying, wire pulling, or any similar earthy method—is destined to produce heartaches and setbacks. Friends will fail, have their eyes opened and turn, or move out of the picture. The wires will inevitably become crossed in time. Pull and manipulation will break down or flare back. Short cuts will short circuit. Such methods are, in the course of events, bound to catch up with the manipulator. Better is it to develop more slowly and solidly, and to let advancement come as the result of merit, which will be recognized if it is there. After all, if our lives and futures have been committed to God, any attempt to steady or uphold the ark of our career is an interference with God's sovereign plans and prerogatives. This He will not condone today any more than in Uzzah's time of old. Political methods belong to politics, not the church. Let us do faithfully our appointed work, and leave the rest to God and to the brethren. They usually know better than we what we are really fitted for and what our limitations are. Have faith in God.

SMALL TOWN!—Young man, if tempted to question the wisdom of wasting your talents on smaller towns, think of your ministerial pattern, Jesus Christ, in His sojourn in the towns of Palestine among the humble folk and lowly cottagers. The Prince of heaven deliberately chose those unattractive environs for His public ministry. And He gathered about Himself just ordinary men as His disciples, who through His transforming grace became towers of strength and mighty molders of men. Ministry in inconspicuous smaller places affords the finest preparation for the larger opportunities that are bound to come to the one prepared to fill them. There is no talent too good for lost men and women wherever they may be, in homeland or in mission field.

APEASEMENT!—Appeasement is simply another term for compromise. It is yielding a point for the sake of peace. It is surrendering something in expediency in order to avoid difficulty with some superior or threatening force. The nations have learned by the bitter war experience of the last few years how fatal that procedure is. But there can be appeasement just as verily in the field of religious principle. These compromises include the Sabbath, military or other service on the Sabbath, sending children to secular schools on the Sabbath, Shinto shrine obeisance, and yielding to industrial or other pressures on matters of principle or conscience. Any one of these can be fatal to the life of the church and the individual. We are in an increasingly difficult place in a world controlled by forces unfriendly to the religious principles we uphold. And the way will grow harder, not easier, for us. The pressure will increase, not lessen; and our difficulties will thicken and intensify with the passage of time. We must use tact and sanctified good sense, but we dare not truckle to pressure that involves compromise of principle. The final clash will involve life-and-death issues. How will we stand then if we yield now? We are in the wrong world, and deliverance will come only through the second advent. We cannot change the forces about us, and they must not change us. We must not surrender our spiritual birthright through appeasement, capitulation, or compromise. When moral and religious principle is at stake, we should stand adamant. Our primary allegiance is to God. His will and His law transcend all else. He must have our supreme and undivided allegiance. L. E. F.